W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, NOVEMBER 8, 1899

IN hope, or without hope, let us up and be doing. Encouragements are on every hand, and so are menaces. The enlightened, the true, the zealous, are many; the wicked and the slothful are fearfully more. The number of the former has been growing by conversions, the number of the latter growing faster by the natural increase of population. The appliances for Christian propagation are vast; the faith of many in their efficacy feeble. . . .

We will bless every laborer, for any service done toward the maintenance and advance of the truth, for every good word spoken, every sound argument uttered from the pulpit, every page of evangelical truth written, and every rebuke administered in any way to those who would falsify our faith; but, let them be assured that more than all other services, turning many away from iniquity will counterwork and confound attempts to reduce Christianity from a Divine to a human system. This is the practical answer to difficulties and objections. Let us only have multitudes of new-born Christians, fervent in faith and hope, full of love and of good works, and rationalists may account for the phenomenon as they will; but the common conscience of mankind will feel that God is in it. "Beholding the man which was healed standing with them, they could say nothing against it." . . . . . .

Now, adorable Spirit, proceeding from the Father and the Son, descend upon all the churches, renew the Pentecost in this our age, and baptize Thy people generally — O baptize them yet again with tongues of fire! Crown this nineteenth century with a revival of "pure and undefiled religion" greater than that of the last century, greater than that of the first, greater than any "demonstration of the Spirit" ever yet vouchsafed to men!

— WILLIAM ARTHUR, in "The Tongue of Fire."

To Piano Buyers

An interesting book—free

Buying a piano is an important matter; it reaches over so many years. It is a confusing thing besides, especially if the buyer's means are limited; for one cannot afford to pay an extravagant price, or what is worse, —get a cheaply made piano.

It is not easy, as a rule, to find a perfectly satisfactory, sweet-toned, finely made piano *at a satisfactory price.*

Good pianos, as a rule, cost so much that people of moderate means can scarcely afford them.

Low-priced pianos, as a rule, are very cheaply-made. They do not satisfy the critical musician. Some of them sound all right for a while and then the tone loses its beauty. (Sounding board flattens—likely.)

As a rule people don't stop to think about these things in advance. They buy what seems to be a bargain—and do their thinking as the years go by.

It is better to become intelligent on the subject first, and then use ones own common sense, as one does in other important matters.

We have just printed a little book called "A Satisfactory Piano at a Satisfactory Price." It's worth while to read it no matter what make of piano you buy. It explains a number of points about piano making which you ought to know:—for instance the sounding board; and how it comes that some pianos sing out with such sweet, sympathetic, beautiful tone, and seem to get better and better as the years go by—while others soon sound so flat and thumpy—so dead. It's important to know about this *before* you buy.

Write us a letter or a postal, tell us where you read this, and we will send the little book free.

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Progress of Church Extension

The year now closing is the most remarkable in the history of the Board of Church Extension, ending a quadrennium of depressed finances and of diminished receipts with an advance on many lines. Four years ago the appeal was made to the church on behalf of the Freedmen's Aid and Missionary Societies for special debt collections, they representing themselves as being in extreme need of extraordinary endeavor to save them from absolute calamity. The Board had, at that time, been compelled to borrow $50,000 on our bonds in order to save churches from the sheriff's hands. In addition, we had overdrawn the General Fund, and were facing a practical deficit of $200,000 in meeting the emergencies of our work. It would have been folly for us to have added a plea for a special collection for a third society. Instead of so doing we immediately commenced to retrench the work of Church Extension so as to bring our expenditures within the limits of our receipts. Necessarily, this cut down our gifts to churches and indirectly reduced the prospects of collections from the churches, as we could not continue month after month to refuse to aid extremely needy churches without re-acting upon our treasury.

The year just closing has been a very remarkable advance on many lines. The collections have increased somewhat over last year. Those for 1896 were the lowest for a series of years; in 1897 there was a slight improvement; in 1898 they were a little better, and in 1899 better still, and yet not greatly increased in the total sum. But the total receipts of the General Fund this year are more than $36,000 in excess of those of last year, and the total receipts on the Loan Fund are very largely in advance of last year. The entire receipts of the Society are $98,000 in excess of last year, and the loans returned are $100,000, the largest in the history of the Society. The collection of interest has run parallel with the enormous growth of returns of loans, and we have nearly $60,000 of interest this year instead of about $25,000 last year.

Heretofore, in most of the years there has been an excess of interest paid out on annuities as against the interest collected on the Loan Fund. In 1896 there was an excess of interest paid out over interest collected of $6,000; in 1897, over $15,000; in 1898, nearly $17,000. This year, however, sees the tide turned the other way, and we have about $15,000 more interest collected than annuities paid out, so that we rejoice in the most wonderful gain in the interest account that we have ever had in our history. In no year of the past have we had more than $2,500 excess of interest received over interest paid, and the average has been about $4,000 deficit in the interest collected. It was the dream and hope of the distinguished secretary who has gone to his reward, Dr. Kynett, that he should live to see the day when the excess of interest received over interest paid out would pay the salary of the executive officer in charge of the Loan Fund. That dream was never fulfilled during his lifetime, but this year we have enough to pay the salaries of all the secretaries and still leave a surplus beyond that, which we consider the most remarkable development in the history of our Society from the beginning to the present time.

We have faith to believe that the brightest day is dawning on Church Extension, the total receipts for the year being $98,000 in excess of the total receipts of the previous year, our treasury having received $356,117 as against $256,000 last year.

We have gone to the limit of our ability to aid feeble churches in the time of our depression, and we carried them over the dark days between 1893 and the present time. We now urge upon all the Conferences to raise their apportionments in full and give us the means to help these enterprises, some of which have been pleading for years for a little assistance from our treasury. The means to grant donations must come from the collections, and the collections ought to increase $50,000 next year if all the pastors in Methodism shall respond to this providential wave of uplift that has come to our cause.

SECRETARIES.

—— Professions of "perfect holiness," of "perfect consecration," or "thorough sanctification," are made with joyous sincerity by many kinds of evangelical Christians. We have known many holy men and women, but not one of them was among these professors who have gone far beyond St. Paul in their confidence in their own spiritual attainments. — *Christian Register.*

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Our New Army

The report of the Adjutant General of the army shows that the military forces of the United States comprise 64 586 regulars and 34 574 volunteers, or 99,160 in all. Were Congress to authorize a standing army of 100,000 men, it could easily be formed on the lines already laid down. The troops are distributed after this manner: In the United States, 34,229; in, or *en route* to, the Philippines, 49,414; in Cuba, 11,187; in Porto Rico, 3,365; in Alaska, 499; and in Hawaii, 466. It is expected that by the first of next month all the infantry regiments now in the United States will be on their way to the Philippines. When the forces already there shall have been increased by the regiments under orders to join them, the United States will have an army consisting of 2,117 officers and 63,608 men with which to oppose the insurgents. The report calls attention to the fact that not a single life has been lost by accident incident to travel in the course of all the transportation to the Philippines.

Increasing the Cabinet

Last year the mineral resources of the United States contributed $700,000,000 to the wealth of the nation. Those most largely interested in mines and mining are trying to set on foot a movement for a new Department, with an officer at its head who shall be a member of the Cabinet. The commercial and industrial industries are already moving for a Secretary of Commerce. Our new colonial dependencies offer some good reasons why there should be a separate Department to have them in charge. The farmers having succeeded in obtaining a Secretary of Agriculture, the way is open for other interests to secure representation. The standing objection is that the Cabinet is already large enough. It began with three members, and it has now only eight. If three should be added, the body would not be larger than the corresponding bodies of other nations. They are called by various names, and all the organizations are not the same as ours; but taking officers whose functions correspond very closely to our Cabinet officers, it will be found that France has eleven, Germany twelve, and Great Britain nineteen. It is true that we do not "measure our corn in their half bushel," but what they have found of assistance in administering their affairs, we need not fear to try.

Preliminary Report

After an interview with the President, last week, the Philippine Commission issued a preliminary report of its personal observations and inquiries in the islands. After reviewing the historical facts in connection with our occupation of them, and showing clearly that Aguinaldo and his followers were never given any promise of independence, the report goes on to show that there has been no time since the destruction of the Spanish squadron by Admiral Dewey when it was possible to withdraw our forces from the islands either with honor to ourselves or with safety to the inhabitants. The United States suddenly became responsible to the civilized world for the establishment of good government in the Philippines. The war with the natives was forced upon us by an attack from a bold, adventurous and enthusiastic enemy. In the opinion of the Commission it is inconceivable that when brought face to face with the issue the people of the United States would have tolerated an ignominious retreat. The surrender of Manila to the insurgents would have been a crime. The pacification of the islands is a duty. War is deplorable, but this one was unavoidable. The publication of the report at this time will explain many things that needed explanation. It will clear the atmosphere for an intelligent and comprehensive treatment of the grave difficulties that must needs attend the discharge of our duties in that part of the world.

Let the People Rule

The Legislature of Massachusetts enacted a law, last year, making eight hours a day's work for city employees, provided a majority of the voters of any city should so vote at the annual election. The Worcester board of aldermen refused to submit the question to the legal voters. Some one looked up the charter of the city and rediscovered a clause which provides for the calling of a mass meeting to consider questions of special interest to the public. Accordingly there was a genuine New England town meeting in that city, and a very forcible reminder that the municipal officers of any city are not superior to the voters from whom their power is derived. The interest is not in what the people think of an eight-hour day, but in the fact that they asserted their rights as a people, and that, after all these years, they could find no better method than the old town-meeting plan.

Ultimate Failure Predicted

The French Chambers will re-open on the 14th inst., and the High Court of Justice convenes the 8th. This is the court, composed of the members of the Senate, before which Déroulède and a number of Nationalists and Royalists were cited on the charge of plotting the restoration of the monarchy. The committee appointed to sift the evidence has declared that there is nothing to implicate any of the accused of attempting to carry out their plot, even if it existed, and has ordered four of the prisoners discharged. Fourteen remain to be tried for plotting, but it is now questioned whether the constitution gives the Senate jurisdiction. Should the Senate decide that it has no authority, the prisoners will go before the Assize Court, where it is believed they will be acquitted. Many people in France are inclined to think the Senate has not added to its influence by resolving itself into a police judicial court to try cases where the testimony was so far short of what the public was led to believe.

Russia's Opportunity in Persia

It is no secret that Russia has planned to make a way for her Central Asian trade down to the sea through Persia. It is not many weeks since Lord Salisbury predicted that within the next eighteen months the English people would be studying the geography of the Persian Gulf. It was less than three weeks after the prediction was made that it was reported that the inhabitants of Basra, who have borne the oppressiveness of their government for centuries, had suddenly awakened to the belief that they deserved better treatment, that they had decided to appeal to Great Britain for relief, and, failing in that, they were prepared to ask the aid of Russia. Now we are hearing that Persian mobs are pillaging the houses of Russian subjects, that the Persian authorities will not exert themselves to maintain peace, and that Russia will be forced to send troops into Persia to protect her own citizens. It is a historical play after the usual style. As a play it has had frequent reproductions in various Eastern countries. Now it is put on the stage during the one season of the year which is favorable for military operations by northern troops, and just when Great Britain has her hands occupied with the troubles in South Africa. Of course these reports may have no foundation in fact; other reports, not unlike them, have proved false; but should important incidents

chance to occur in that part of the world about this time, it need occasion no surprise.

Canadian Cheese

Thirty years ago Canada sent to Great Britain cheese to the value of a little more than $500,000; last year she sold in the same market $17,522,681 worth. Of the total exports of Canadian manufacture in 1868 the value of cheese was three per cent; but in 1898 the value was more than thirty-one per cent. The exports of manufactures of wood amounted to $22,683,748; except for this item, the value of the cheese exported exceeded that of all other manufactured articles. During the year 1898 the United States sold Great Britain only $3 267,607 worth of cheese. The marvelous development of this industry excites more than a passing comment, and suggests the inquiry whether it would not be to our advantage to devote more time to this dairy product. In other lines of industry the Dominion shows great progress, and her trade with Great Britain is rapidly increasing. More than one-half her goods manufactured for export, during the last thirty years, have been sold in British markets, the value of these goods having increased from about $18,000,000 in 1868 to more than $93,000,000 in 1898. Her exports to the United States during that time have only increased from $22,000,000 to $34,400,000; or, in other words, Great Britain purchased Canadian products valued at $4,400,000 less than those sold to the United States in 1868, while in 1898 her purchases amounted to $58,300,000 more. It is evident that too little attention has been given to the importance of the trade of our enterprising neighbor.

Vice President Hobart

The serious illness of the Vice President has been known for some time, but it was only last week that the public was taken into the confidence of the family. In issuing an official statement the family says that one of the reasons why the exact nature of his malady has not previously been declared is because its members desired to reserve to themselves the privilege of retaining such facts as were of a private nature, while at the same time recognizing the right of the public to accurate information in the case of an invalid holding high public office; and another reason is on account of the nature of the disease. Having been accorded this privilege until there is apparently no hope of his recovery, the public is now informed that Vice President Hobart's illness is due to a general breakdown caused principally by heart trouble. While it is impossible to predict the time of his death, his days appear to be numbered, and the public is informed that he will not return to Washington, nor will he take any further part in public affairs. This announcement will occasion very deep regret, for the United States has had few, if any, occupants of the office which he holds who have done so much to commend them to all good citizens. Senator Frye of Maine will call the Senate to order next month, and will probably be re-elected as president *pro tem.* of that body. This would not make him the successor of the President, should that official die in office, for, in 1886, a law was passed fixing the succession on the members of the Cabinet, beginning with the Secretary of State.

Experiment, Experience and Example

It is in North Carolina that there is about to be opened a cotton mill, with 7,000 spindles and 140 looms, which is largely owned and officered by Negroes. The intention is to train Negro operatives as rapidly as possible in order that it may stand as a monument to the capability of the Negro laborer. It was in Alabama that an Industrial Convention, composed of the strongest and most intelligent men of the South, called for the purpose of discussing and acting upon measures that would improve the material condition of that part of the country, passed, without a dissenting vote, a resolution recommending the adoption of an intelligent standard of citizenship that will apply equally to black and white alike. It was in the capital of Virginia that two hundred and eighty colored workmen were seen marching amicably in the ranks of a big labor parade with their white brethren, while crowds of white people cheered lustily as they passed. The experiment in North Carolina, the experience that was voiced in Alabama, and the example that was afforded in Virginia, are all evidence of a better spirit which is making itself felt throughout the South. The industrial education of the Negro in the Southern States, the opening to him of all the avenues of industry, freed from all intimidation, will give to the South the most available, tractable and efficient ally it can possibly secure. It is by continuing this line of progress that permanent prosperity will be secured. When the Negro is taken into the confidence of the Southern white people and treated justly, he will be found thoroughly loyal to the true interests of the South. This is gradually being done, and in the doing of this is the promise of the dawning of a better day.

Defeat of National University Scheme

The National Educational Association appointed a committee to consider the question of establishing a National University at Washington. The question is more than a hundred years old, and has been revived at infrequent intervals. The latest revival has been somewhat more prolonged than usual and apparently more widely extended. There has never been any popular support to the proposition, nor any popular demand for such a university. For this reason it occasions no surprise that the committee has agreed upon a preliminary report recommending that no such university be established. The report declares that the Government is not called upon to do this work, and that while it is one of the functions of the Federal Government to encourage and aid such institutions, the control of the educational instrumentalities of the country has not been committed to it. A sub-committee was appointed to submit a detailed plan for utilizing the opportunities afforded by the researches and collections made by the Government, and for co-operating with the Smithsonian Institution in providing for some systematic study at the national capital by students whose previous training gives promise of fitness for this kind of work. Messrs. Harper of Chicago University, Butler of Columbia University, and Curry of Washington, are the members of the sub-committee. The original committee was composed of President Harper, University of Chicago; President Eliot, of Harvard; President Angell, of Michigan; President Wilson, of Washington and Lee; President Schurman, of Cornell; President Draper, of Illinois State University; Prof. Butler, of Columbia; Prof. James, of Chicago; Hon. W. T. Harris, U. S. Commissioner of Education; Hon. J. M. L. Curry, Secretary of the Slater Fund; Secretary Langley, of the Smithsonian Institution, and other leading educators of the country. The character of the committee and its deliberate judgment, given after prolonged study and discussion, will quite effectually lay the spectre of a National University, which has for many years and in many shapes haunted the halls of Congress. It will also clear the field and clarify the air for the larger and more rapid development of the American University.

Affairs in South Africa

It has been a most trying week for the British people. Such reports as the war office has given out are not calculated to inspire confidence. Gen. White is completely surrounded at Ladysmith, 189 miles from Durban, where troops for his relief would naturally be landed. He was so fortunate as to have his artillery reinforced by a naval brigade from the British cruiser Powerful, and as he probably has an abundance of stores, it does not seem as if the Boers could dislodge him from his present stronghold, although they outnumber him by more than two to one. The British army corps has begun to arrive at Cape Town this week, but Cape Town is eight hundred miles from Durban by water and five hundred miles from DeAar Junction. It was to this latter place that it was supposed the troops would be taken, but the desperate straits in which Gen. White has been placed by his repeated defeats may cause a change in the program. Gen. Buller can hardly hope to get any relief to Ladysmith within the next two weeks, and it is said in London that it will be the middle of December before the campaign will really begin in earnest. The stupendous over-confidence of the British, in which Gen. White appears to have shared, is chiefly responsible for the present unfortunate condition of affairs. Naturally Gen. White may have been desirous of striking a decisive blow before he was superseded in command by Gen Buller, but thus far he has met only with defeat.

Kimberley, 647 miles from Cape Town, and Mafeking, 870 miles, are apparently able to hold their own until reinforcements arrive; but having driven the British into Ladysmith, it would not be surprising if at least one of these western cities was closely pressed by the

united forces of the Orange Free State and the Transvaal. The latest despatch from Kimberley implies that the Boers are increasing in that vicinity, and Kimberley is by far the most important point in peril. Kimberley is about three hundred miles from Ladysmith, as the bird flies, but it is three times that distance by any possible connection by rail. Both Kimberley and Mafeking ought to be able to hold out until British troops can get to their aid. The annexation, by the Orange Free State, of the territory lying north of the Orange and the Vaal Rivers, between the Transvaal and the German West African protectorate, is officially reported by Sir Alfred Milner to have been accepted by the inhabitants. This augments the forces acting against the British in the vicinity of Mafeking and Kimberley by several thousand well-mounted burghers. There are no signs of a Boer uprising in any part of Cape Colony so far as known.

Cannot Compete

The city of Glasgow, Scotland, has owned and managed its street-car system for five years. It has just signed a contract for changing the motive power so as to use electricity instead of horses. Instead of following the pernicious example of nearly all the American cities and filling the streets with poles and overhead wires, Glasgow will have the conduit system which has been successfully installed in Washington. After the fiercest kind of competition, American manufacturers have secured all the contracts. These amount to more than $12,000,000. They include everything necessary to the complete installation of the tramway system of a great city, and putting one thousand cars on the streets. Naturally the British and Scotch manufacturers are a good deal exercised over the matter, but the simple explanation seems to be that European electrical companies cannot compete with American. This condition of things is largely the result of selecting the best available managers to conduct these enormous enterprises, and training an intelligent army of workmen. With such abundant success, the directors owe it to the public to see that neither the managers nor the workmen have reason to complain of their share of the reward. The so-called labor troubles have no place in the present era of American manufacturing interests.

State of the Treasury

Thanks to the improved revenues and the new loan, the United States treasury was placed in an independent position, notwithstanding the heavy drafts made on it for war expenses. These expenses for the last fiscal year amounted to a little over $605,000,000 — an amount that has been exceeded in only two years of our history, 1863 and 1864. The year was closed with a surplus of $100,791,521. The evidence of prosperity is to be found in the amount of money actually in circulation on the 30th of last June as compared with that at the same time in the preceding year. The paper currency increased by $43,828,386, and there has been a steady and constant growth of both the gold and silver coins in circulation. The increase of gold in circulation has been natural and steady for a period of twenty-one years, and during the past year the treasury holdings in coin and bullion have surpassed all previous records. On the 30th of September there was in the treasury gold to the value of $254,328,821, net. It is pointed out, in the report of the treasurer, that the demand for more paper money should be made on the national banks, and not on the treasury. These banks have the right to add $345,020,413 to their present outstanding circulation, and a quarter of this amount would afford ample relief.

Oldest Fixed Date in Human History

The twelfth international congress of Orientalists is now in session in Chicago. Dr. Borchardt, scientific *attaché* of the German legation in Cairo, read a paper announcing the discovery of the oldest fixed date in human history. In a mass of papyri found near the pyramid of Usertesen II., at Illahun, 175 miles above the mouth of the Nile, were discovered two letters, both mentioning the rising of the star Sirius as occurring on the sixteenth day of the fourth winter month. The dog-star now rises four months and nineteen days later than that. The Egyptian year consisted of 365 days; that is, it was shorter than the astronomical year by about one-fourth of a day. The computation is simple enough. It is only a question of how long it would take for the Egyptian year to run behind four months and nineteen days. The result gives either 1872 or 1876 B. C., a margin of four years being unavoidable. It will be necessary to revise the greater part of the chronology of Oriental history if this date is finally accepted.

Activity in Luzon

The latest reports from Luzon indicate that active operations against the insurgents are well under way, and that with the arrival of a large American army the strength of Aguinaldo's army will be materially lessened by desertions and by the growing conviction that it is futile to struggle against the heavy odds. The reports that his followers were fleeing from Tarlac have not been confirmed, and it is believed that Aguinaldo himself is still there with a force of about 1,000 men. At the same time it is stated that preparations have been made to move the capital to Bayombong, twenty-four miles to the northwest. Two columns of Gen. MacArthur's division took possession of Magalang last Sunday. This is a strong position, midway between Angeles and Arayat. As the troops close in on the rebel capital the Americans will attempt to cover all the country to the southeast, cutting the line of the enemy's retreat in that direction. The town of Aliaga, recently captured by the Americans, was an important rebel storehouse. Last year no less than 43,000 tons of rice were exported from this place, which is in the centre of a rice growing district. It is twenty miles from Aliaga to Tarlac, and the insurgents are hurriedly digging entrenchments along this road and all the other roads leading to Tarlac. Dagupan and Aparri are the strongholds in the north, and it is at these points that most of the filibustering parties are supposed to land. As soon as a sufficient number of American troops arrive, it is believed that Dagupan will be made a base of operations. The problem which the Americans have to work out involves the moving of troops about the country, maintaining transportation and holding the territory. Up to this time the force under the command of Gen. Otis has not been large enough to accomplish this, but it is hoped that we have reached the end of abandoning towns once captured.

Events Worth Noting

The Yukon and its headwaters closed to steamer navigation, Oct. 26.

The new battleship Kentucky will have her official trial trip off the Massachusetts coast, Nov. 25.

For the first time in our history as a nation the amount of gold money known to be in the United States exceeds one billion dollars.

Active negotiations are in progress for the dissolution of the Samoan agreement entered into in 1889 by Great Britain, Germany and the United States.

A recapitulation of the casualties in action and deaths in the army from May 1, 1898, to June 30, 1899, shows a grand total of 10,076; the deaths alone number 6,619.

It is reported that the State Department recently asked France, Germany and Russia to give written assurance that the "open door" in China shall not be closed against the United States.

The government forces of Peru have defeated the rebels with great loss, and it is believed the revolution has received its death-blow.

Ex-President Harrison arrived in New York last Sunday. He has been in Europe since last May in connection with the Venezuelan Court of Arbitration.

The Empress Dowager has issued a decree declaring that Confucianism is the State religion, and that it must be studied in all Chinese schools.

Kaiser William of Germany will visit England, leaving Berlin on the 20th inst., and great preparations are being made to give him a hearty welcome.

The Countess of Aberdeen has arrived in New York to make preliminary arrangements for a fair to be held in that city next spring for the benefit of the Irish Industries Association.

George Bartle, keeper of the great seal, has recently died. James Buchanan appointed him clerk in the State Department in 1845, and he was soon after promoted to the office which he has held for nearly fifty years.

The 41st volunteer infantry has been ordered to be in readiness to sail on the transport Logan, on Nov. 18, for the Philippines. Each man will carry 200 rounds of ammunition, and the regiment will be provided with the necessary tents and equipments ready for service in the field at once.

THE FINAL ARBITER

THERE is a final court of appeal to which every case of general concern may be referred. It is the conscience of the multitude. Only those who are ignorant or depraved will despise or overlook the fact that there is such a thing as the conscience of the people. No great policy in the state or the church can be carried out if it does not somehow commend itself to the conscience of citizens or members. Clever leaders, temporary enthusiasm, and novel methods may bring a wicked plan into passing favor; they may retain an ancient evil for a time in place; but they cannot in the end establish a policy or a practice which does not meet the demands of the conscience of the people. The late war was fought through with such a rush of earnestness because the issue was clear, so far as Cuba was concerned, and it commended itself to the conscience of the nation. The future of the country will finally be determined, not by a man or a party, but by the righteous conscience of the American people.

And this is true in the church of Christ. The upright judgment of the sane and enlightened conscience of church members is pronounced as the final verdict in every case. Men and parties do not finally determine what the church shall do; the conscience of the church is absolute dictator at the last. This is the truth which brings hope and comfort to every toiler for better things in nation and church. Evoke the Christian conscience, and righteousness is bound to triumph. We can trust the people in all decisions of state and church. The conscience of the people will speak at last; that verdict will be right and final. It takes time for the final appeal; but the victory is sure for that which is true and honest.

WILL CHRISTIANITY CONQUER GOLD?

ALMOST important question, since wealth is so vastly increased, and so increasingly governs the world. The old-fashioned interpretation of prophecy, which taught that Christ is yet to rule the world, is still largely the faith of the Christian Church, though most believers have but a narrow view of what constitutes dominion, or of what "the world" includes. But the vast increase of material wealth in Christian nations which the last half century has witnessed, has made this the most prominent question for Christian solution.

It is difficult for the present generation to realize the prosperity of all classes as compared with the poverty of a century ago. The multiplied sources of wealth and luxury are indeed marvelous. Coal was then but black, useless rock; and a score of minerals and other elements, since discovered and utilized, have increased many fold the riches of the world. Not least is the vast increase in the production of gold, so that now a single year's output exceeds the production of the first half of the century. The year 1898 produced $290,000,000 from the mines, and 1899 promises $100,000,000 beyond that amount.

Another significant fact is the gathering of vast wealth by single individuals. In our own country a million dollar fortune is less rare than was one of fifty thousand a century ago. In 1845 there were not more than three citizens in the United States reputed to be worth a million. Within two years past a reputable publishing house has issued, in two volumes of more than eight hundred pages each, sketches of the lives of 2,340 American citizens who are reckoned millionaires, of whom a considerable number are rapidly approaching the billion line.

The massing of property in trusts and gigantic corporations, giving to single individuals the control of almost unlimited wealth and the ability to shape and control legislation, has added immensely to the power of gold, till thoughtful men of all classes are facing the problems of the future with apprehension. Indeed, only a firm Christian faith can look without anxiety to the results of this rapid augmentation of wealth and its increasing concentration in the hands of a few. Nevertheless, the church still holds to the faith that the world is yet to be conquered for and by Christ, and this not by miraculous interpositions, nor by calamitous upheavals of the material elements, nor by the overthrow of society, but by the conversion of the people to Christian faith and spiritual obedience.

Already there are some hopeful indications, if not many. Millionaires are coming to feel the constraint of human kinship, and that society has rights in their accumulations. Not only the labor which helped to create, and the law and government which protect, but the morality, education and Christianity which laid the foundation of wealth, have rights in the treasure of the millionaire. These signs of awakened conscience and quickened understanding are full of promise. The millions which have been added to the endowments of Harvard and Yale, and the creation of such universities as Cornell, Johns Hopkins, Chicago, Stanford, and scores of lesser colleges, are acknowledgments of the indebtedness of the millionaire to education. The gifts of millions to libraries, art schools, and schools of technology are all in the same direction. Hospitals, asylums, reformatories, and homes for orphans, the aged and the helpless, are not simply charities bestowed, rather are they part of the dividends wealth pays as due to humanity. Wealth also confesses its obligation to religion in building and supporting churches. It is a hopeful sign that more and more the public conscience demands the contribution of wealth to the blessing of humanity. In war the owner of the palatial yacht must place its luxury in the hands of government for the relief of the sick and wounded, and the newest and highest order of nobility is the Red Cross Society. Slow, indeed, is the progress of the ages, but there are signs that the world moves toward the cross.

The justice of God operates in a sphere of larger spiritual freedom than we can at present conceive of or understand. It bears somewhat the same relation to summary and inflexible human justice that modern processes of law bear to the personal or tribal revenges of primitive savagery. Only it is infinitely broader in the comparison. Its circumference takes in conditions as unknown to us now as the orbits of planets beyond the reach of the most powerful telescope.

The Revival

IT is greatly needed. There are signs here and there along the horizon that it is coming. We have seen some mercy drops; the copious showers are now expected. In nature many showers are local and cover but a small area. A genuine northeaster is likely to reach a wide territory. We want the old-fashioned storm. Many sections during the past summer have been very dry. Brooks have dried up, wells and springs have failed. Unless there are heavy and long continued rains before freezing weather comes, a water famine is almost a certainty.

What is needed in the natural world has its counterpart in the spiritual. Unless showers of grace come, it will mean famine to the church; not only spiritually, but in all other ways. A great revival of pure and undefiled religion will bring back the old life of religious activity, and impart to the church an influence and power for righteousness in the community that it has almost entirely lost in many places.

This is the time when the forces are rallying on all sides. Every pastor should set his heart on the saving of souls, and let nothing swerve him from that thought. It is not always an easy task to arouse a church to its great need. But if the pastor is not awake, one may be sure his church will not be. One, two, or even three or four weeks is not always sufficient to make a break in the ranks of the unsaved. We are in too much of a hurry to get through, and therefore limit ourselves to a very short time. By this means a meeting is often closed before the people have been stirred to action or had a chance to make up their minds. Clear the decks for action, then begin and not cease until a victory has been won.

Sky-rocket sermons, scientific dissertations or elegantly written treatises, are entirely out of order at such times. A plain gospel, setting forth the great provisions of God for a soul, is what is needed. Then in every service there should be a chance for the church and the unsaved — altar services, brief testimony meetings, or urgent invitations to immediate decision. There is too much fear of making the service lengthy. But never fear, the people can stand it. If it were a church social or any other kind of entertainment, they would not complain about staying beyond nine o'clock. Give people a chance to hear the Holy Spirit talk to them and persuade them to yield to God. Failures to win may as often be the preacher's fault as the people's.

Much pastoral and personal work needs to be done during revival services. The church should be specially organized for this purpose. This is the time when every Christian should be doing something. House-to-house visitation is necessary. This has been one of the secrets of the success of many a great revival. Personal work during the day will make the public service more certain of results. We may learn wisdom from the people of the world. They plan, plan, plan, for their campaigns, then faithfully carry out their plans. We are more likely to "pitch in" anywhere, with no idea of what we are to do, and soon find that but little is being done. While there is no stereotyped form for conducting revivals, it will be of great value to every pastor to carefully study the history of every such great movement, whether general or local, and see how it was carried on. If we are willing to pay the price of hard work and long and patient effort,

with a firm reliance upon the Holy Spirit, we will surely secure results. Oh, for a deluge of revival power!

Rev. E. H. Hughes' pertinent and convincing paper on "Every Day Evangelism" and the "Appeal" of our presiding elders for a revival, should be read in close connection with this editorial.

PERSONALS

— Rev. A. B. Kendig, D. D., of Brookline, will address a Brotherhood mass meeting at Grace Church, Troy, N. Y., Nov. 18.

— We are happy to announce that Rev. W. E. Knox is slowly but surely on the way to recovery. He is very hopeful concerning himself.

— Bishop Vincent recently spent a Sunday in his boyhood home at Lewisburg, Pa., preaching in the beautiful Beaver Memorial Church to great throngs.

— Rev. W. E. Wasser, who was stationed last year at Marblehead, has received an appointment to Rock Rapids, Iowa, one of the first-grade charges of the Conference.

— Rev. J. E. King, D. D., principal of Fort Edward Institute, delivered an address at the annual convention of the Plattsburgh District Epworth League, on "Bishop Newman as the Friend of Young Men."

— Rev. Dr. W. F. Steele, of the University of Denver, son of Dr. Daniel Steele, who is spending a year abroad, recently preached for Dr. Guinness Rogers at Grafton Square Congregational Church, Clapham, London.

— Hon. John K. Pollard, United States consul-general at Monterey, Mexico, died at the home of his brother, Rev. S. G. Pollard, in Carthage, Ohio, Oct. 22. He was a life-long Methodist, and was lay delegate from the Cincinnati Conference in 1888.

— Rev. Manley S. Hard, D. D., the faithful and successful representative of the Church Extension Society, has been especially encouraged by the gifts to this benevolence received of late. Within a limit of ten days he forwarded to the office $10,000.

— Mrs. J. H. Gill, Rev. Ernest S. Lyons, and other missionaries are to sail, on Nov. 18, from New York for India; and Dr. Mary Ketring, Miss Nell M. Decker, Miss Carrie J. Diebelbies, and Mr. Tien Shu Nien are to leave San Francisco, on Nov. 25, for China.

— Miss Mabel C. Hartford has returned to her station alone. She went to Foochow because of threatened serious disturbances in the district, which it was feared imperiled her life. She yielded to the judgment of others in remaining away for a season, but has gone back believing that she is "immune."

— Rev. Dr. Henry Van Dyke, of New York, being questioned concerning the rumor that Rev. Dr. M. D. Babcock, of Baltimore, might be his successor at the Brick Church, immediately paid him this high compliment: "He is a man thoroughly qualified to take care of the church in all of its departments and to preach the Gospel with power in this great city. He is in dead earnest about religion, and is a man among men. And, furthermore, he has no interest in theological hair splitting and controversy."

— Rev. W. T. Worth, of Auburndale, writes: "On the evening of Oct. 31, Principal Bragdon, with his accustomed heartiness, opened his home for a reception to Rev. Dr. and Mrs. T. C. Watkins, who have lately pleased us very much by deciding to reside in our midst. It is well known that the Doctor has accepted the secretaryship of the deaconess work in New England. In this work Mr. Bragdon has been long and deeply interested. Notwithstanding the fierce storm, a goodly number enjoyed the hour, and made the guests of the evening feel very much at home. The new comers reside in the house formerly occupied by Dr. G. M. Steele, and afterwards by Dr. A. A. Wright."

— The *Brooklyn Eagle* of Oct. 30 contains a pertinent and forceful sermon on "Clubmen," preached by Rev. Dr. C. L. Goodell in Hanson Place pulpit the previous Sunday. The preacher maintains that the club seriously harms its members, the home, and especially youth.

— Rev. Paul C. Curnick, D. D., of St. Paul's Church, Cincinnati, is delivering a series of four Sunday evening sermons in November on "Religion and Patriotism, or Our Country's Perils and Blessings." The special topics are: "Our Religious Perils," "Our Political Perils," "America's Greatest Problem," "The United States of the Twentieth Century."

— The *Daily Saratogian* says: "The Epler studio has finished a large English platinum print picture of Rev. Dr. Bostwick Hawley, the president of the Children's Home. The picture shows the kindly face of the venerable president to a degree that is lifelike in expression. Enclosed in a handsome frame, the picture is secured personally by the lady managers of the Home."

— Rev. T. H. James, of Northwest Kansas Conference, has donated a $60 000 building for the Bethany Hospital, Kansas City, Kan. He is an Englishman by birth, who has spent much of his life at sea. Some years ago, in a remarkable way, he was brought to Christ by Rev. B. C. Swarts, one of our frontier workers, now living in Arkansas City, Kan. Within the past year or two he has become heir to large estates in England.

— Mrs. Levina G. Cushing, widow of Rev. Stephen Cushing, D. D., passed away, Nov. 1, from the home of her daughter-in-law, Mrs. I. A. Cushing, in Brookline, Nov. 1. Mrs. Cushing was 90 years of age, and had been failing steadily since the death of her husband, less than three months ago. All who knew Dr. Cushing and his wife, and their beautiful love and devotion each to the other, will rejoice that not long were they separated.

— There was a pleasant home wedding at 50 White St., Springfield, Tuesday noon, Oct. 31, when Miss Bernice, eldest daughter of Mr. and Mrs. George H. Hall, was married to Rev. Albert E. Legg, of Old Mystic, Conn. The marriage ceremony was performed by Rev. C. A. Littlefield, of Chelsea, assisted by Rev. W. J. Heath, of Springfield. Mr. and Mrs. Legg are both graduates of Wesleyan University. They will take up their residence at Old Mystic.

— Concerning the achievement of a distinguished Detroit woman at the Woman's Home Missionary Society annual meeting, the *Pittsburg Commercial Gazette* has this to say: "Bishop McCabe was to have delivered an address and raise $5,000 towards the erection of Rust Hall in Washington. Failing to appear, Mrs. Jane Bancroft Robinson, of Detroit, the corresponding secretary of deaconess work, in whose department the Hall will come, determined that the $5,000 should be raised. Mounting the platform, she talked about $5,000 out of the pockets of the delegates."

— The *Transcript* of Saturday evening contains the following announcement: "Rev. J. N. Short, pastor of the Evangelical Church, William Street, Cambridge, has resigned his pastorship, and withdrawn from the ministry and as a member of the Evangelical Association. A part of the church and congregation have withdrawn with him, and he will hold meetings in Trade Association Hall." For some weeks there have been intimations that Mr. Short contemplated taking such action. As the matter is now made public, it is fitting that the simple facts be told. For twenty-five years Mr. Short was an honored minister of the Methodist Episcopal Church. About five years ago he withdrew from the New England Conference and joined the Evangelical Association. He was led to believe that in his new denominational relations he would find greater freedom in preaching the doctrine of holiness and a church polity more elastic and enjoyable. Mr. Short does not hesitate to say that in these expectations he has been grievously disappointed. He declares that for a long time his connection with his new denomination has been increasingly irksome and afflictive until it has reached a point where he can no longer endure it. His pastorate at Cambridge has been quite successful. A new church edifice has been erected, and he has gathered a membership of some two hundred people. His church and congregation are affectionately devoted to him, and will faithfully adhere to him.

BRIEFLETS

An unusual pressure of current matter, of immediate and special importance to our church work at large, crowds over to the next issue a large amount of Church News, already in type.

"What is religion?" asks Dr. David H. Greer, of New York, in a recently published sermon. His answer is brief but comprehensive: "It is Jesus Christ."

Rev. Dr. M. C. B. Mason, of the Freedmen's Aid and Southern Education Society, has just paid $2,500 on the debt of the Society. This makes a total of nearly $11,000, the most of which was raised from the colored people.

On the provisional program of the Methodist Church Congress, to be held at St. Louis, Mo., Nov. 26 to Dec. 1, we note the following New Englanders: "Popular Biblical Teaching by the Church," Prof. Henry C. Sheldon; "The Church and the Municipality," Robert F. Raymond, Esq.; "Findings of Science and Christian Faith," Prof. Wm. North Rice; "Present Needs of the Ministry," Prof. Borden P. Bowne; "The Religion of Childhood," Prof. J. Richard Street. Two more of the men to whom assignments are made New England has never released, and are therefore given: "The Higher Education of the Negro," Rev. Dr. W. P. Thirkield; "Christian Science," Rev. Dr. Matt. S. Hughes.

Apropos to our editorial last week on "Mechanical Spirituality," a reader furnishes an illustration of "a very practical and suggestive type of piety:" Two children of a Christian home, who had been led to believe that God would hear and immediately answer prayer, found that they were likely to be late to the Sunday-school. One of the boys said to the other: "Let us kneel down right here and ask God to help us get there in time;" but the other replied: "No, let us run, and pray as we run." The second boy's suggestion was heeded, and they reached the school in time. The moral of the incident is too plain to need enforcement.

President C. J. Little, of Evanston, writing to the *Northwestern Christian Advocate* to correct its statement concerning the action of the Rock River Conference in the Curts-Caldwell case, says that these brethren were *not* "acquitted" by their Conference, as that paper had stated. Dr. Little observes that the final action of the Conference "contains the significant declaration, '*freely pardoning them*, the Conference abstains from further proceedings in

the case.' These words were chosen deliberately to prevent misunderstanding. 'Pardon' and *abstention* from further proceedings' are not synonyms for 'acquittal.' At any rate, that is not our use of these terms."

Hunter and Crossley, the distinguished Canadian evangelists, will commence a series of revival services at St. John's Church, South Boston, Nov. 19.

The next meeting of the Boston Methodist Social Union, of which notice appears elsewhere, is "Ladies' Night," and is to be addressed by President J. W. Bashford, of Ohio Wesleyan University. Dr. Bashford is always heard with great delight by our people. We advise our friends to secure their tickets at an early date.

When the late Dr. Robert W. Dale, of Birmingham, England — perhaps the foremost representative of English Congregationalism — began his work in that city as the junior preacher of John Angel James, he was accused of heretical views and tendencies. And when some one complained to Mr. James about it, though he was a champion of orthodoxy, he replied: "Now you leave the young man alone; he has the root of the matter in him, and he must have his fling." Substantially the same, in meaning, was the response of the theologically orthodox Gilbert Haven to the accusation that a young Methodist preacher of much promise was heretical. "Let him alone," said Haven, "he is pious, and he will work himself clear." There is much practical wisdom in the counsel of these notable men for those who are unduly concerned about the orthodoxy of our young ministers.

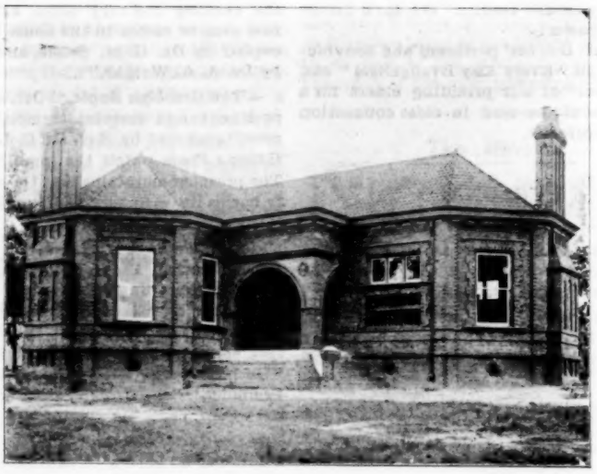
How often the pathway of manhood and womanhood doubles backward, paralleling the mistaken course of youth in the opposite direction. We spend so many years reversing, retrieving, life's long and sad mistakes!

Rev. J. H. Coleman, D. D., presiding elder of Albany District, Troy Conference, is doing yeoman service in leading the churches of his district to lift the burden of debt which rests upon them. Thursday, Oct. 26, was a notable day in the history of the four Methodist churches of Albany, for on that evening the last $600 of a joint indebtedness of $32,000 was raised. The *Albany Evening Journal* of Oct. 27, in referring to the event, says: "The undertaking which had its fruition last night had its inception in the brain of Rev. John H. Coleman, D. D. The boldness of the venture at first appalled a great many, even those upon whom the presiding elder would be compelled to rely for assistance, as for years the heavy interest charges had required sacrifice and a hard struggle to meet. But Dr. Coleman's courage and tact soon brought them to realize the possibilities in the effort, and with the hearty co-operation of all the pastors, together with the counsel and generous financial assistance of Charles Gibson, the enterprise received such impetus at the beginning that success was attained with a minimum of interference with the usual financial work of the churches."

Presiding Bishops in New England

THE following Bishops will preside at the sessions of the New England Conferences next spring: —

New England Southern,	Mar. 28,	Mallalieu
New England, Fitchburg,	Apr. 4,	Joyce
New Hampshire, Nashua,	Apr. 11,	Andrews
Vermont,	Apr. 11,	Merrill
Maine, Gardiner,	Apr. 18,	Joyce
East Maine,	Apr. 18,	Fowler



A Splendid Gift

THE Lee Library at Claflin University, Orangeburg, South Carolina, the gift of a prominent Methodist lady, was dedicated by Bishop Fowler, Tuesday, Oct. 24. The building, designed and erected by students of the Manual Training department, is T shaped, 60x60 feet, of pressed brick with terra cotta arches and trimmings, plate glass windows, metal tile roof, pressed metal ceilings, and is finished in polished Southern pine. The stack-room contains about 5,000 bound and 3,000 unbound volumes, and the dozen quartered oak tables in the reading-room are furnished with several leading publications.

With bands of music, gala attire, and a sea of sable, admiring and thankful faces, expressive of "What hath God wrought," Claflin University witnessed her greatest day.

NEW YORK LETTER

"HOLLAND."

WHENEVER the "bard of Meriden" comes from under cover and sings his pilgrim song, then I know that it is time for me to hunt for my pen; for somehow he always seems to know what's doing, and when anything is going on, my stylus — with apologies to the Meriden bard — is as eager as an old war horse for the fray.

And there have been many doings these past days, some of them of public report, but even more on the quiet. General Conference is fast approaching, and many an anxious s —— (well, that letter is a starter for several appropriate words; I was going to write saint, but my pen refused the task as a Kentucky hunter would a hard jump, and I'll have to let it carry its point just this once) secretary is busy keeping tab on his prospects. But this absorbing occupation is not confined to secretaries alone — oh, dear, no! We might possibly stand it if they were the only anxious ones, but there are twoscore around here who have convinced themselves that their eternal well-being hinges on the votes of the coming Annual Conferences. And so they are dividing the fleeting hours between saving souls and securing votes. Ask some of them which they regard as the more important! One of the presiding elders, who was stamped with the all-wool mark of approval by a Bishop last April, is, according to all accounts, making hay on his district; but the poor fellow never was much of a farmer; still, he is zealous and confident, and thinks he knows what is expected of him. That is something. And he knows, too, the individuals who must be kept at home, and that counts also. So this worthy — forgive the word — brother is telling his preachers and the laymen of his quarterly conferences what men must be "sacrificed," and what men must be elected at all hazards. Shades of Stephen Olin! If only that good Bishop, who so ardently craved the spiritual well-being of these metropolitan Conferences, could stop over on his way back from Washington and rusticate, spending a few days with this energetic commercial traveler to teach him, if possible, the fifth stanza of No. 822 in the Hymnal, and interpret for him the heart of that magnificent hymn of Wesley! But perhaps this sort of sub episcopal supervision is after all what that aforementioned general superintendent really desired. There are some who, as the mists are rolling away, incline to think so.

* *

The attitude of some of these solicitous searchers for election and for positions towards the questions of the hour, the burning questions of the church, is most amusing. Opinions are scarce as to what shall be done, for instance, with men who betray their trusts, or in any way bring shame and reproach upon the church. Their ominous silence brings to my remembrance a story which I used to hear of a man who, traveling in a Southern State during the war, just about the time of the signing of the Emancipation Proclamation, met a Negro who naturally was a bit suspicious when the unknown white man asked: —

"Uncle, have you heard about President Lincoln's proclamation?"

"I'se heard suthin'."

"What have you heard, Uncle?"

"Oh, some says one thin', some says another."

"Well, what do they say?"

"Some say, Massa Linkum says fus' o' Janway all de slaves go free. T others say 'tain's so, der's not'in in it."

"But what do you think, Uncle?"

"Chile," answered the shrewd old man with a wicked twinkle in his impenetrable eyes, looking his questioner straight in the face, "I don't think not'in. I jus' stan's a-waitin', and keeps a-hopin'."

There are some who are mighty quiet these days as to the right or wrong of certain transactions, and as to many questions; they are just waiting, figuring and hoping, that's all. What is there in ambition that makes cowards of men?

* *

We have had some field days in our preachers' meetings of late, and the committee are worthy of the warmest commendation. The meetings have been largely attended and

productive of great good. The largest audience, perhaps in years, assembled to hear the London preacher, Rev. G. Campbell Morgan, the aisles even being thronged. It looked as if some of the other meetings in the vicinity had been adjourned, for Baptist and Presbyterian ministers were almost as plenty as the spiritual descendants of the Wesleys. Morgan spoke well that morning, though he is by no means a preacher who always meets the expectations of people. He has his off days as well as other ministers; but for the most part his sermons in New York and Brooklyn made an excellent impression. There was an occasional squint to his theology, a decided doctrinal bias much of the time, but always an earnest purpose and a well-defined ground of appeal to the hearts and consciences of his many hearers. The morning he was with the Methodists Mr. Moody was on the platform and said a few characteristic words. Bishop Thoburn, too, gave a cheery, optimistic utterance of faith in a coming revival of power, Dr. Gregg spoke, Bishop Andrews, and the venerable and greatly beloved Bishop Bowman.

* *

It is not long that Bishop Bowman has been a resident of the East, but now we claim him as our own. He has recently come to East Orange, N. J., to be a member of the family of his son-in-law, Mr. B. D. Caldwell, the new traffic manager of the Delaware, Lackawanna & Western Railroad. Dr. Buchtel, who is so swift to do the graceful thing and to speak the fit word, at once planned a reception for the senior Bishop, which was given in the Calvary Church, East Orange, of which Dr. Buchtel is the pastor, Monday evening, Oct. 16, at which addresses were given by Rev. J. R. Wright, the open-minded, vigorous presiding elder of Jersey City District, and Rev. Dr. Buttz, president of Drew Theological Seminary. Bishop Bowman responded with tender appreciation, and like a man who realized that he was among friends.

* *

Another newcomer from the Western plains is gradually getting that desirable home-feeling without which even New York is a wilderness and desert. Dr. McDowell can now be seen almost any Monday touching elbows with his brethren, just as though he had always lived here. He is taking hold of the affairs of his office with a skilled hand, and I believe he will do well. He is affable, possesses that indefinable something called, for want of a better term, magnetism, has energy and resources, is painstaking and persuasive, and, I judge, will like this climate.

* *

President Ferguson of Hackettstown Seminary has great reason for thankfulness, as have the many patrons of that excellent school, that there were no lives lost when the building was destroyed by fire a few days ago. The rooms were all well filled with sleeping students, when in the middle of the night fire was discovered in the building and a hurried alarm was given. Providentially all were roused, and escaped, though with but few of their possessions. Dr. Ferguson, who was absent, returned at once, and had great joy in finding those committed to his care, safe. He sent the students home for two weeks, and in the meantime he will determine what can be done while the structure is being rebuilt.

* *

They are having good times in the Nostrand Ave. Church, Brooklyn. I thought they would when Dr. Willey came to them. He is a good man, of pervasive sense, with commendable push, and having opinions. He has very successfully led his loyal people to make needed alterations and repairs in their beautiful edifice, and this last month the auditorium was reopened with enthusiastic services. The changes in the auditorium are so pronounced that you would scarcely recognize the familiar meeting-place of so many worshipers: Stairways have been constructed from the galleries to the main floor; a semi-dome has been built over the pulpit with an emblematic window, and an arch with a churchly inscription; and the organ and choir loft have been lowered and reconstructed. Changes have been made in the lighting arrangements and in the windows, and new carpets and cushions and a new color scheme have completed the transformation. The cost was more than $11,000, all of which has been met.

* *

We have had a deluge of anniversaries the past month. Old John Street Church has celebrated its 131st; North, Haven and Kelley, De Puy and M. B. Chapman made the day a good one. St. Luke's Church, Newark, observed the 50th anniversary of the Sunday-school with a sermon by Rev. A. H. Tuttle, D. D. Old York Street, Brooklyn — every church is "old" nowadays — has had a seventy-five years' diamond jubilee, with Dr. Buckley for the bright star of the occasion. Second Street Church, Manhattan, secured Bishop Bowman to preach on the occasion of its 67th anniversary. The good work still goes on.

THE BISHOPS IN PHILADELPHIA

WILLIAM PENN.

THE Bishops of our church are in the goodly "City of Brotherly Love." They are most cordially welcome. They are always welcome, whether they come singly or in a body. The people here from the days of Thomas Coke and Francis Asbury down to the present time have held our Bishops in high esteem. It is not too much to say that preachers and people would gladly receive and royally entertain all our Bishops as often certainly as once every year. We count their coming as a joy and their tarrying with us a benediction. They are most highly appreciated and their services eagerly sought for by all our churches.

It is a matter of interest to us in this city to note that we have had the General Conference twice within recent years, and at each Conference several Bishops were elected. In 1864 Clark, Kingsley and Thomson were elected, and all of them died inside of seven years from the time of their election. In 1884 Ninde, Walden, Mallalieu and Fowler were elected, and they are all alive. It will be time for the General Conference to come to our city again in 1904, when it will certainly be the proper thing to elect three or four new Bishops. Our people here share the prevalent idea that it is better to elect a small number at each General Conference, and take special care as to the quality, rather than to skip a Conference and then be compelled to elect a large number without so much care as to the quality. Bishop timber needs to be well seasoned and carefully selected. Making Bishops is something like getting married. It is a lifelong arrangement in either case, and so the more care is needed in the preliminary arrangements. It is as wise now as it ever was not to lay hands on any man suddenly for the high and holy office.

The present notable features of the present Board is the advanced age of the members and their apparent good health. "Your fathers, where are they? And the prophets, do they live forever?" No doubt this word of the prophet has sometimes been in the minds of those who have had occasion to notice the tendency to longevity manifested by the present Board of Bishops. If they are classified according to their ages, it will be found that of the fifteen effective Bishops three are over seventy years of age; six are between sixty-five and seventy; four are between sixty and sixty-five; and the remaining two are close upon sixty. There is not a youthful member of the entire number, as the youngest will be sixty in 1900. In the ordinary course of human events this means that within the next dozen years more than half of the present number, probably more than two-thirds of the fifteen now effective, will either have passed away or have become disabled by age or infirmity. And this means that within that brief space of time the Board will be practically a new Board. It is to be presumed that good and able men will be found to fill the places as they shall be vacated. The workmen will fail, but other workmen will be found, and the work will go on as in the years that are past. All the history of the centuries goes to show that God is not dependent upon any set of men to carry on His work.

We miss Bishop Foster very much from the present meeting. He has always been a favorite of our people. His urbanity, his courteous and courtly manners, his superb pulpit eloquence, have made him respected, honored and loved.

Bishop Newman, always welcome to Philadelphia, is absent. His majestic form, his manly dignity, his affability, his classic oratory, have commanded our admiration and esteem, and we can but feel that in his death the church and the world have lost a true friend of all that is good and noble in human hearts and human society.

It is a real pleasure to look into the sunny face of our dear Bishop Bowman. This is his native State. We are proud of him and the grand record he has made. He does not seem like a non-effective as he walks the streets. He is an elegant type of a Christian gentleman.

We are sure that all will be glad to know that both Bishops Merrill and Andrews are in excellent health. What may be their condition next May, we cannot well tell, but it now looks as if each of them had yet four years of good work ahead of them. If this be so, then it might appear that a large increase of the number of Bishops would not be needed.

Bishop Warren is at home in Philadelphia. He was a popular and successful pastor here when he was elected to the office he now holds. From all we can learn, he had a very narrow escape during his recent sickness while in South America. To look at him we would suppose him to be in perfect health, and that we understand to be the case. We are sure all the church will be glad to know this as he is certainly as much needed now as ever in the past.

Bishop McCabe is still showing some signs of his recent malarial illness, and evidently needs to take good care of himself for the next few months. We understand that he is down to preach on Sunday in the Covenant Church and bend his energies to the work of raising at least half of the $60,000 debt the church is at present carrying. When he gets through with this, some physician with sufficient authority ought to take his case in hand and order him off to a suitable place with the strict injunction that he keep perfectly quiet until he is entirely recovered.

It may be said that Bishop Walden comes home in good health from his two years' visitation to Europe.

As to these who have been mentioned by name, and all who are present who have not been thus mentioned (and only Bishops Foster and Cranston are absent), it may be said that since we saw them last together in Cleveland they have almost without exception aged to a greater or less degree; and yet, taking them all together, it would be somewhat difficult to find a similar body of men of the same age manifesting fewer of the infirmities of age than do these venerable men. Who shall say that they are not worthy of the esteem, love and confidence of the entire church? The church does well to honor them and pray for them; and it is to be hoped that when they pass away their places may be filled with other men as good and great, as loyal and devoted, as these.

COURAGE

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and raindrop kissed
That God's love doth bestow,

Think you I find no bitterness at all;
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall,
Because I keep them back?

In each of these rebellious tears
Kept bravely back, He makes a rainbow shine;
Grateful I take His slightest gifts, no fears
Nor any doubts are mine.

— *Celia Thaxter.*

HOME GOING OF DR. BUTLER

REV. E. W. PARKER, D. D.

WE have just received the news of the home going of our dear old superintendent, Dr. William Butler. One of the great leaders and good men of our time has gone. No place will miss him more than will his old field of labor in India; for never a year passed in which he did not do some good work for India. Sometimes it was a few new chapels, sometimes our Theological Seminary; then again it was our college, and then a native preacher's salary. So that, two days after his death, when we supposed that he was alive, in writing to a friend of the old missionaries who were still working for India, I included our beloved superintendent among those yet working. His love for India was and is so great that I am sure he will still work for his dear people here.

On the anniversary of the day of his transfer to the great Conference above, forty years ago, he was in Calcutta awaiting the arrival of his first band of missionaries from America sent after the Mutiny. On August 21, 1859, he met them at the wharf and extended them such a greeting as no one of us who were of that party of nine will ever forget. Forty years from the date of that landing one of that party writes to another that the dear Doctor has gone home, and that he is hastening to attend the funeral. India was glad to have a representative there.

Two of that first party will always remember one other welcome. Leaving India sick, after a voyage of five months around the Cape, we were nearing Boston and came to anchor to wait for the medical examiner and for a tug to tow us in. As we were watching and waiting we saw the tug coming in the distance, with a man standing out prominently on the box over the side-wheel, whom we recognized through the glass as our dear superintendent, Dr. Butler. As he drew nearer, after swinging his hat and calling "Welcome home!" he held up in one hand a large ripe orange and in the other a beautiful apple. How well he knew what persons five months at sea, with no taste of fresh food for weeks, were longing for! But the welcome was fresher and sweeter to our taste than the beautiful fruit.

Of that company who first met in Calcutta, five have gone on before, and on his landing on that better shore were ready to welcome him who with such love had welcomed them.

Of Dr. Butler's work in India none, perhaps, will be remembered longer than his labor in securing good residences for the missionaries and good locations for our mission work. Every visitor to our old field notices our prominent and convenient locations, and our good substantial buildings, free from all ornament or show, yet well adapted to our work. For this we owe much to the large-hearted, wise man who commenced our work here. His wisdom is seen in foundation plans of work also in many places. His work here will live while the world stands.

Of the men and women who were connected with Dr. and Mrs. Butler in the mission when it became an Annual Conference, eighteen are still living, all of whom have seen from thirty-seven to forty years of service in India or for India. Brother "Joel," of whom Dr. Butler often spoke, is still living, but helpless and blind and anxiously awaiting his call.

While the missionaries in India rejoice over the life and work of their honored leader, we mourn over our own loss, and sympathize very sincerely with Mrs. Butler, who was his faithful assistant and co laborer in all his work, and also a leader in our woman's work here, and with all the family and friends. We mourn with all who mourn the loss of this great and good man and noble Christian worker.

Almorah, Himalaya Mountains, Sept. 21.

APPEAL FOR A REVIVAL

FROM

OUR PRESIDING ELDERS

THE appeals published below were received in response to the following communication addressed to each of our presiding elders by the editor of the HERALD: —

DEAR BROTHER: There are encouraging indications of a genuine revival spirit in our midst. It is believed that an individual appeal from each of our presiding elders, published simultaneously in ZION'S HERALD, will prove an effective exhortation. Will you write one hundred words for that purpose? Please do not exceed that limit, for even so much from each presiding elder — nineteen in all — will fill more than one page of our paper.

NEW ENGLAND CONFERENCE

Rev. W. T. Perrin, Ph. D.

Boston District.

THERE are few things which an ordinary pastor may be more sure of than a revival — if he wants it more than he wants anything else. On God's part all things are now ready. The main thing is for men to get ready. Who should get ready rather than a Methodist preacher? What is a Methodist church's business unless it be to save souls? It is my profound conviction that that church may have a glorious revival of religion which wants a revival more than it wants anything else. Brethren of the ministry, of the official boards, and of the churches, ask and ye *shall* receive, seek and ye *shall* find, knock and it *shall* be opened unto you.

Rev. J. H. Mansfield, D. D.

Cambridge District.

WHY not have a genuine revival of righteousness, faith, and soul-saving in every church? It is our imperative need and gracious privilege. There are indications of revival in some of the churches. The results are the same as in other days — the building of character in Christian life, and the salvation of sinners. It is evident that God is with His people. The time has fully come for aggressive work. I would urge that all regular meetings of the church be fully attended, and that they be made warm, interesting and helpful to all who come; that the preachers select vital themes of gospel truth that build the followers of Christ in character and Christian activities, and convict men of sin so that they will repent and accept of Christ. Let us not depend alone on the messages of truth given from the pulpit, but visit the families in our charges and seek the souls of men by personal effort. These methods will avail. Let us inaugurate at once the Twentieth Century movement in soul-saving to which we are called by our chief pastors, the Bishops.

Rev. E. R. Thorndike, D. D.

Lynn District.

TO the preachers who went to their appointments in the fullness of the Gospel, and have preached in the demonstration and power of the Spirit, and faithfully visited all they could, using all personal effort and holding such special services as would seem best for the reviving of church members and the conversion of sinners, I have no other exhortation than to continue in well doing; but if any of us have come short, in any part, for reasons of supremest importance, let us seek and use all private and public means of grace for the salvation of as many as will accept Jesus Christ.

Rev. J. O Knowles, D. D.

Springfield District.

DEAR BRETHREN OF SPRINGFIELD DISTRICT: I know you are loyal to the Master, and the conflict is on. Principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places, are in unholy confederation. The devil, the world and the flesh are the trinity of this motley host. The Father, Son and Holy Spirit are your Trinity of Truth, Love and Power, and are altogether with you. Already many churches report conversions. You each may unhesitatingly claim God's promises. Complete consecration, burning zeal, unremitting prayer, and constant work cannot fail. Let your heroic souls make tireless onset. You can and ought to pray more than the fathers, have mightier faith, and make more glorious conquests.

N. E. SOUTHERN CONFERENCE

Rev. T. J. Everett

New Bedford District.

WE stand between the centuries. How good God has been in the century closing! Wealth, education, everything desirable He has given. Are we untouched by His tender mercies? What account will we give of the talents bestowed? We shall need God in the century opening. The Sabbath is desecrated, the love of money enslaves many, the saloon flourishes. The situation is fraught with obligation. The times demand a revival in every church. It is coming. Pastors are reporting backsliders reclaimed and sinners converted. Let us

forget self. Let us take a mighty hold on God. The revival is surely coming!

Rev. G. H. Bates

Norwich District.

WE are in the midst of a revival campaign the like of which was never known on Norwich District. God is graciously honoring the work, and conversions are occurring in many places. Nearly all of our twelve groups are individually massed in work, and my heart and my hands were never quite as full. Calls are coming in for some account of our plan and work to a degree that makes reply somewhat difficult. I hear that Rev. F. C. Baker, our correspondent, has written this up, or at least the Revival Convention, and if this is published in the district news, a call to refer to it would save me much. Yours for the cleansing of the church and the saving of the world!

Rev. E. C. Bass, D. D.

Providence District.

A REVIVAL may touch many hearts, or only one. Bishop Janes said, "God and one man can have a revival." It is a revival if one Christian is becoming a better Christian. No two revivals are circumstantially alike. No man can forecast the manner of the Lord's special visitations. No man can organize a revival. But every man is responsible for a revival—the revival needed in his own heart. Only as men take hold on God, and take hold with God, can they take any effective hold on fellowmen. A living sympathy with Jesus makes a revivalist.

MAINE CONFERENCE

Rev. E. O. Thayer, D. D.

Portland District.

PREACH the old doctrines that will convict sinners and lead to repentance. Use methods old or new that will reach men. Do not be tied down by time-honored customs. Go after men if they will not come to church. Let the pastor and the faithful "Gideon's band" pray until a revival seems a necessity, and then the prayers will be answered. Labor with the indifferent church members until they are won. Cleanse the church of unholy and unfaithful members who will not repent. No great awakening of the sinners in the world will come until God's temple is cleansed. Persevere until victory comes, suspending entertainments and all other hindrances, even if the Annual Conference finds you in the battle.

Rev. A. S. Ladd, D. D.

Lewiston District.

PASTORS OF LEWISTON DISTRICT: Please allow a word of exhortation, and through you a word to your people. I will not pretend to be more solicitous for the salvation of souls than you are. But my work is such that I am necessarily impressed with the fact that nothing but a genuine revival will save numbers of our weaker churches. Every consideration of self-preservation, sacred vows, and loyalty to the Christ, demands great heart-searching, earnest work, and mighty prayer. To us is granted leadership in all that is fundamental in life, character and destiny. Now let us awake and prevail with God and men!

Rev. C. F. Parsons

Augusta District.

WE rejoice that here and there a revival interest is manifesting itself. May it become general! What joy it would give, in heaven and on earth, if in every church a genuine revival could be experienced! It will be a great and creditable victory to gain twenty millions of dollars as a Twentieth Century thank-offering. It will be far greater and more creditable to win two millions of men to devoted discipleship to Christ. While we pray and labor earnestly for the first, let us pray and labor even more earnestly for the second.

EAST MAINE CONFERENCE

Rev. E. H. Boynton

Bangor District.

A GENUINE revival, we believe, is a necessity on every charge in New England. Then why not have it? Some say, "There are difficulties in the way." None but may be overcome. "I need an evangelist," says another. Be your own evangelist. "I am not quite ready. I'll wait for the 'Week of Prayer.'" Bishop Mallalieu writes me: "Tell the brethren to lay aside *all else* and engage *at once* in revival work." Brethren of Bangor District, hear the call of our beloved Bishop, clear the decks, equip for the battle, and God will lead to victory.

Rev. W. W. Ogier

Rockland District.

THE revival needed is one of sound ethical teaching, of clean moral living, of right tenaciously held, of duty faithfully performed, of justice vigorously executed, of loving and enthusiastic effort to make humanity better. Such a revival would awaken strong men to faith and action. They are invulnerable to spasmodic sensational attacks. They need the Ten Commandments and the Golden Rule. Set them face to face with the truth twelve months in the year. "Keep up the average." Have them meet the Christ, as did Saul of Tarsus. This would produce a revival glorious with righteousness and peace.

Rev. J. W. Day

Bucksport District.

THE fields are "white already to harvest." We are among the appointed reapers. Much prayer, faithful preaching of the Gospel, and visiting from house to house, were successful means employed by our fathers. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Let us fill up the remaining weeks of the present century with such self-denying, consecrated efforts that the coming century may be ushered in in a blaze of genuine reformation. In God's name let us "set up our banners!"

VERMONT CONFERENCE

Rev. W. R. Davenport

Montpelier District.

A WAR is in progress against the combined forces of unrighteousness. Where are the Christian soldiers? Some are quietly sleeping, some in ambulance or hospital, some on flowery beds of ease, some up a miff tree, some criticising the leaders, some off on a furlough, some swapping jack-knives in the rear; a few only are obeying the marching orders. O fellow soldier, the battle is on! Your place is at the front, and your presence may determine the day. The enemy assumes a bold guise, but is yet vulnerable. Already his lines waver, and glorious victory is possible. Forward, then, everybody!

Rev. C. S. Nutter, D. D.

St. Albans District.

PEOPLE saved in the ordinary services are hardly sufficient in number to supply losses by death and removals. Only by pentecostal work can we gain upon the population. If we read about the sin and peril of the unconverted, think about it and pray over it, with fasting, we shall become anxious about them; and when we talk straight to the ungodly with real anxiety they will become anxious for themselves, and many will become Christians. The nineteenth century opened with great revivals which have been repeated each generation. May the twentieth century be still more fruitful!

Rev. J. O. Sherburn

St. Johnsbury District.

A GENERAL and mighty revival! Why not? All heaven is ready, the round earth is needy, multitudes are feeling personal need of salvation. The church is arousing; the press, in large part, is ready to aid; facilities such as were never known before are now at hand. Only criminal negligence and apathy can now thwart the work. Whoever stands in the way of this mountain-rolling stone must be ground to powder. Let every man get himself in line with the spiritual gravitation of this era. A grander day than Pentecost waits us if we are wise.

NEW HAMPSHIRE CONFERENCE

Rev. O. S. Baketel, D. D.

Concord District.

"O LORD, revive Thy work!" This ought to be the cry of the entire church. Her most important business is to save souls, then build them into a strong life. Throngs of unsaved are everywhere. God's people must awake to human need and personal responsibility. We must take hold expecting to win, and not cease until we do. One or two weeks is not usually sufficient. Get hold, and hold on! Never mind the clock. We give an hour for the revival service and two or three for amusement or money-getting. Let us reverse it awhile, and see what God will do.

Rev. J. E. Robins, D. D.

Dover District.

DOVER DISTRICT has been blessed with two extraordinary revivals since camp meeting. Several churches are now carrying on a campaign for souls. Others are planning for aggressive work. Business interests are good. The spiritual should correspondingly improve. Bishop Mallalieu writes: "There are signs of general revival. Push the work of soul-saving." Dr. Parkhurst is sounding the war-cry through ZION'S HERALD. Rev. J. W. Adams, visiting the New York Preachers' Meeting, says: "There is intense longing for the old time power." Brethren, let us get into the heart of God! Put on the whole armor; set up the standard toward Zion. Call upon all men, everywhere, to surrender in the name of our King.

Rev. G. W. Norris

Manchester District.

IT may be true that the Holy Ghost is now brooding over American society, yearning for its transformation. Shall our field remain dry and barren because we know not the day of our visitation? Or shall the awakening of Zion's watchmen, their call of Israel to immediate aggressive action for human salvation, with expectant, prayerful attitude, arrest the worldly drift of the church and turn the perplexed nations to genuine, loyal relation to the King of saints? By hearty waiting upon (not for) the Lord, may Zion renew her strength, and the desert be as the garden of the Lord! Let us prove the Lord now, bringing in all the tithes, and see if the resultant outpouring will not enrich the neighbors.

THE EVERY-DAY EVANGELISM

REV. E. H. HUGHES.

[Delivered before the Boston Preachers' Meeting, Monday, Oct. 30.]

I DO not regard as accurate any statement which seems to imply an opposition between occasional special efforts for a general revival and the constant effort to cause a revival of grace and righteousness in the heart of one person. There is no contradiction between running and walking; both are methods of real progress and are closely related. It may be questioned, however, whether it would not be bad for a man to get it into his thought that the more noticeable way of running was just about the only way of reaching his destinations. It may be well, then, to preface what is to be maintained with the perhaps needless insistence that the writer is strongly in favor of revivals of the historic kind. He has never allowed a year of his ministry to pass without having special efforts for a general work of grace in the church and community; nor has he ever had these special seasons of work without meeting with some direct results in conversions, ranging in number from fifteen to more than one hundred souls. It is a sign of the undue stress which our church has been putting on special revival efforts that it is difficult for a man to present the other method of work without having his position construed into an opposing of the usual method of Methodism.

The fact is, that until I was a year or two in the ministry, it did not dawn upon me that a man should expect

CONSTANT CONVERSIONS

and additions to the church. Theoretically, I would not have questioned it, but practically it was not at all in my plan. I do not now remember to have known of a conversion in the ordinary seasons of the church work throughout my boyhood. Dying sinners were sometimes led to the Lord; but living sinners for eleven months of the year pursued their ways undisturbed save by an occasional sermon which nobody expected to produce any immediate results. In the first year of my ministry I held special meetings for seven weeks, and then gave over expecting any further conversions for the year. But two years later I got from a Presbyterian preacher the cue of using both methods. For three months I was pastor of a church in Iowa. There were only two Protestant churches in the place. So the methods of the two stood in plain contrast. Our own church had for years depended almost exclusively on special revival work; the Presbyterian Church, so far as I knew, had never attempted to have a revival. Yet I noted that in a State where Methodism was far larger numerically, this church maintained a slight lead in the number of local members and had more of financial strength than our own local church. Nor could I see that our people were in general any more spiritual than the Presbyterians. The whole situation made me thoughtful. I found the secret of Presbyterian success in that town to lie in the constant evangelism of the pastor. He was working with people in their homes; any sign of religious interest was followed by face-to-face efforts to bring the person to a decision. Looking over our own church records I discovered that, except for a rare instance here and there along the years, our additions had come wholly from special revival work. I owe to that Presbyterian preacher a real debt. I found that in the same town, among the same class of people, the two methods could be used with fair success. If they could be used by two men working independently, I did not see why they could not be used by one man who faithfully employed them both.

And this double and level way of viewing our work is according to the Scripture. Both methods are in evidence in the Bible. Pentecost and Antioch are there; but there is also to be found the recital of a constant and successful evangelism. Indeed, if we are to observe the Saviour's way of reaching men, we will find that

THE FACE TO FACE METHOD

is predominating, if not indeed exclusive. It would not be well to put too much stress upon this; yet it has its significance for every Christian worker. But in the Acts the same thing is seen. There is a great revival; but after that people are added unto the church daily. It is, later, Philip and the eunuch sitting together in the chariot and the eunuch yielding. It is Paul and Aquila and Priscilla talking of the Christian life over the piece of sail-cloth. Paul's method of founding churches seems to have been of the personal and constant line of working upon men individually. So far as we know, the worthies whose names are found in the epistles were not converted in a revival. It is thus plain at any rate that the Scripture shows both methods to have been used in apostolic times. The crowd and the sanctified excitement in the city at Pentecost seem not to quarrel with the quiet and individual way in which Philip worked in the desert.

It must thus seem clear to us that our own church has laid too exclusive, though not too much, stress upon the method of occasional revivalism. Over and over again I have seen the test put in great meetings in our churches; I have seen Dr. Brodbeck put it even in our Preachers' Meetings. The request is made: Let all those who were converted in special revival meetings arise. The result is that nearly everybody stands up. This is accepted as triumphant evidence in favor of this method of work. The test surely does prove that the power of our method has been wonderful. But it cannot be possible that some of us have not been made to wonder why nearly everybody had been converted in one month of the year. Why is it that scarcely anybody was reached by the other apostolic methods?

It may be that our well-nigh exclusive use of the one method is a distinct and

NATURAL INHERITANCE FROM THE PAST.

In the old days when our Methodist preachers had many churches in one charge, and when they were personally present but a small portion of the year at each place, about all they could do was to use the special method. One, however, makes a large mistake if he supposes that the early preachers were not also constantly trying to lead men to the Lord. But the itinerant nature of their lives made the one method noticeable and effective. My father's first charge included twenty-seven appointments; he preached at each place once a month. What he did at each place had largely to be done in the lump. It was so with very much of our early work. A stationed preacher was rare at the beginning. Now very many of us are put down in one city or town to spend all of our time there for several years. This indicates a radical change on the face of our work. We have a chance for a somewhat long and steady pull toward the saving of men that the most of our Methodist forefathers did not have at all.

Besides all this, life has become far more complex among our people. When the leading layman in one of our churches was a blacksmith, it was easy enough to command our people for each evening week after week. But when your leading layman is a Congressman, a manufacturer, a physician — a man who has large and varied interests upon his hands — it is by no means so easy to get his constant aid in the special work extending over several weeks. Evening engagements that were rare in the old time are frequent now. This condition is not felt so much in the country districts; but with us who work in the town or city, the difficulty of holding our leaders to revival work for several consecutive weeks has been felt very keenly. This same complexity of life has its bearing also in securing the attendance of the unconverted. In the first revival services that I ever conducted, my church was located in a farming district. The vast majority of those who attended the meetings at the beginning were unconverted. There was nothing to draw them away; the meeting in the evening was the only thing that was going on. Consequently the people came. But in this region it is different; there are very many places to which the unconverted can go. We are competing with all sorts of real attractions. All of us have found grave difficulty in the last few years in securing the attendance of the unconverted; it is a difficulty that will increase rather than diminish with the coming years.

LIFE GROWS MORE COMPLEX

with the passing of time. Last winter at Malden we held meetings of exceeding interest. There was a fair attendance for three weeks of the church people. But it seemed literally impossible to get the unconverted to attend. Bizarre methods would have brought them, perhaps; a stranger widely advertised and noted for extravagant peculiarities of manner and method would have brought them in for a time; but to the steady work of the pastor whose voice did not sound strange and who could be heard twice on any Sunday, the unconverted did not respond. This, it seems to me, is the experience of all, or well-nigh all, of my brethren. Dr. Brodbeck built up a church-wide reputation as an evangelist. Two weeks before he was taken down with his last sickness he told me that he had preached every night for two weeks as he had never preached before in his life. He had had a sense of liberty and effectiveness and blessing in the pulpit which he had seldom enjoyed. He said, also, that evening after evening he had tested his audience, and that on no night had he found more than five unconverted people present. He was working in a great city where numerous attractions competed with the church. Notwithstanding Dr. Brodbeck's reputation as a pastor evangelist, I am informed by Dr. Pickles that the accessions to Tremont St. Church under his ministry came constantly Sunday after Sunday.

There is a sense in which people may become hardened to a method who have not become hardened to the essence of the Gospel. It is sometimes surprising to us to find how little impression our public discourses make on the unconverted. There is another thing that is more surprising — that is, how much impression personal, heart-to-heart work makes upon men. There are few men who are not moved much, in one way or another, when one talks with them face-to-face about the call of Christ to their own lives. We will certainly find that there are few who are obtuse when this closer method is used. They may hear a revival sermon and be neither uncomfortable nor provoked; they are quite likely to be moved in one of two directions when they are approached in the right manner and by the right person in a private way. The message then cannot be dodged at all; it must be taken home. If we have hardened men to the old method, it is surely the part of wisdom to try the method which has not been so exclusively employed as to make it in many cases ineffective.

It is well, also, to consider the matter as it relates to genuineness and

PERMANENCE OF RESULTS.

Many of our preachers have become so tied to the one way of reaching men that they have a real distrust of the quiet and hidden

methods of constant personal work. It is no uncommon thing for ministers to say to me when I tell them of the ceaseless work of a quiet evangelism: "But are the people converted?" There could be no more convincing evidence of the fact that many of us have been tied to the one way of doing things, and are prone to discredit a method plainly revealed in the Bible. There is a danger in revivals which we all recognize — that people shall mistake a certain thrill for a real change of character, and from the reaction that may follow shall suffer a striking and general upheaval of religious conviction. And there is a danger in the quieter method — that men may come too easily into their profession, and may make the case formal rather than deep and spiritual. But, if we are to measure our work by the results as shown in righteousness and true godliness, in fidelity to the work of the church, in generosity, it may be said, putting it in the mildest and safest way, that those who are reached by the quiet ways of a constant personal evangelism are ever equal to the best and finest results of any special efforts. The man who is ever questioning the results of revivals in general or of constant evangelism in general makes a mistake. Good fruit comes from both methods. The old saying that hand-picked apples will keep the best is true. But it is possible to get hand-picked apples, to mix literalism with a figure, in revival meetings as well as in the still times of church work. The matter to be seen to in all cases is that you have gotten your apples without mistaking a violent fall as a sure evidence that the apple is really picked in the proper way, or on the other hand without thinking that because you have slipped an apple into the church barrel in a quiet and unostentatious manner it is therefore properly picked. It is likely that in either case some of the fruit will later be found to be subjects of decay.

The question has also a relation to the matter of

REACHING THE DIFFERENT SEXES.

The line of motive to which we are apt to appeal in special revival work seems to be peculiarly effective for securing the conviction and conversion of women. In order to verify this point somewhat, let me give some figures from my own work. In January, 1898, I held special meetings for three weeks. As a result I received into the membership of Centre Church 33 persons. Of this number 25 were women, 8 were men. Of 37 persons received in the preceding ten months, apart from special revival efforts, 24 were men. And of 18 received in the months succeeding, apart from special revival effort, 7 were men. Last January as the result of special work I received 15 persons, 3 of whom were men. Since then I have received 20 persons, 9 of whom are men. Of 48 received in revival meetings, 11 were men; of 75 received in quiet work, 40 were men. I do not know whether the experience of other pastors is the same as my own; but I give you these figures for what they are fairly worth; and I make the statement that so far as my own work is concerned, far more can be done with the average man in the way of personal evangelism than can be done in the special season of revival effort.

So far as mere numbers may be concerned, it is astonishing to note how rapidly a church will grow under the sway of constant evangelism. Much was said last spring about the numerical loss of the New England Conference. We preachers were urged to go forward and have a great revival. The advice was good. It could have been wished, however, that we had also been urged to go out to do faithful personal work in dealing with people face to face. We have two hundred and sixty pastors in the New England Conference. For the sake of ease in figuring as well as for the sake of leaving something of a margin, let us count it two hundred and fifty. If each pastor were in a personal way to reach just one soul a month throughout the Conference year, it would add 3,000 members to our lists — leaving out entirely anything that we might accomplish by special seasons of revival. Allowing seven hundred for deaths and eight hundred for losses in other ways, we would still make a net increase of 1,500 in the year. The same thing applied throughout Methodism would work marvels. We would add by this way alone 174,000 people yearly. Then, adding what we would do in our special work, and allowing for losses of all kinds, Methodism would increase her members annually to the extent of at least 200,000 a year. We would regain our old confidence, re-assert our mission, and move to a victory unparalleled in the history of the Christian Church.

And let no man suppose that this everyday evangelism is

A WAY OF EASE.

Special revival work is hard. It is a great drain on mind, on nervous force, on physical vigor. There are few of us who do not dread the work of a several weeks' special campaign. But the man who thinks that it is easy to use the face-to-face method constantly makes a large mistake. The audiences of one is ever the hardest audience to address. It draws on all a man's resources of strength. It is altogether harder to pray with one man than it is to pray before a great audience. Indeed, the work of everyday evangelism is so difficult that the most of us avoid it. We are not willing to make the venture. Dr. C. A. Crane remarked once that we were fearful to risk putting the invitation to our public audiences; that is true. It is also true that we are unwilling to risk facing men with the great question of their duty and their salvation. If a minister starts out in this method of work to use it faithfully, there will be times when he would give much not to enter an office or a home, times when he would pay twenty-five dollars if he had it rather than ring a door-bell and carry out the personal program that he has prayerfully arranged. But if he is adroit and has won the confidence of the persons whom he would approach, few indeed will be the rebuffs that he will receive. Once in a while his own faith will be rebuked by the kindly reception that his personal message receives. Sometimes men will ask him hard questions, questions which they cannot ask while he is preaching to them publicly. He will be driven often to look more closely at the foundations of his own faith; he will become ready in giving his reason for the faith that is in his heart. He will cease to feel so utterly professional. He will be more and more a real preacher. He will set up a pulpit that very many of his people will come to occupy.

The return to the two methods that characterized the early church will bring

VICTORY TO METHODISM

and glory to God through Jesus Christ. We often hear men declaiming in favor of revivals who do not have revivals; we often hear men declaiming in favor of hand-to-hand work who do not do this work constantly and faithfully. We need to speak in favor of both and to carry both on in the power of the Spirit. On the streets of Jerusalem, amid the crowd, God will give us the souls we seek; and on the lonely road that leads down to Gaza many a soul will say: "What doth hinder me?"

— St. Paul had three wishes, and they were all about Christ — that he might be found in Christ; that he might be with Christ; and that he might magnify Christ. — *Martin Luther.*

A HEART'S YEARNINGS

Master, my heart is out of tune,
A poor, discordant thing;
With chords that will not chime aright,
And notes that falsely ring;
With many a harsh and jarring tone,
And many a broken string.

Master, my will is out of joint,
A feeble, fluttering thing;
It cannot reach the azure heights
Of Thy sweet will, my King;
But, striving, faileth evermore,
Like bird with broken wing.

Master, my life is out of touch
With Thee, the Risen One.
A streamlet — severed from the sea —
It floweth sadly on.
No tide of resurrection life
Flooding its waters lone.

Master, I kneel before Thy feet,
With empty heart and hand —
Save for this fire of longing, Lord,
Which Thou hast lit and fanned.
I have scarce words to tell it Thee,
But Thou wilt understand.

To Thine own golden keynote, Lord,
Tune Thou this heart of mine!
And shape my will's poor wavering flight,
Till it is one with Thine;
And dwell within me, till I reach
The Father's house divine.

— EDITH GILLING CHERRY, in *The Christian* (London).

TEMPERANCE WOMEN IN COUNCIL

REV. ALBERT SIDNEY GREGG.

A VERY successful convention of the National Woman's Christian Temperance Union was held in Seattle, Wash., Oct. 20 to 25, inclusive. It was the silver anniversary of the organization of the National Union. Representatives were in attendance from thirty-eight States, one Territory, and the District of Columbia. Veterans of the "Holy War" were prominent. Among the leaders were the six national officers, thirty-eight state officers, and sixteen national superintendents. Visitors were present from Australia, Canada, and various parts of the United States. The program was carried out about as originally planned. The reports of the national officers and superintendents were comprehensive and encouraging. A variety of inspirational meetings were held in addition to the regular sessions of the convention. A rare degree of spiritual and intellectual life was manifested. Frequent touches of humor and pathos relieved the monotony of the deliberations. Many bright impromptu speeches were made in debate. All the exercises were instructive and uplifting. Every department of reform embraced in the plan of this great organization received merited attention.

By a decisive vote the convention decided to move the national headquarters from the Temple building in Chicago to Rest Cottage in Evanston. Such action was expected, as it had been under discussion for some time. There was little opposition. The Chicago and Illinois delegates of course voted against the change, but they did not seem to be very badly disappointed over the result. Two strong reasons influenced the national officers to favor the matter. One was to absolutely sever all connection with the Temple building, which was dropped by the National Union a year ago, and the other reason was to settle a point relative to the title to Rest Cottage. Miss Willard willed the cottage to the National Union and Miss Anna Gordon with the proviso that at the death of

Miss Gordon her share should go to the Union. There was also a condition that the property should be available for the relief of Miss Willard's two nieces in case of need. This provision naturally meant possible complications. Therefore the National Union arranged to purchase the right of Miss Willard's nieces for $6 000, thus removing all possibility of future difficulty. A friend of the Union loaned the $6,000 needed for the purpose, and it is hinted that in the course of a few years the amount may be donated to the Union. However, if this is not done, the Union has a piece of residence property in Nashua, N. H., valued at $6 500, which could be sold and the proceeds used to repay the loan. This property was given to the Union by a young woman who became interested in the organization a short time ago. The fact was announced in open convention, but under no circumstances would the president give the name of the donor. Therefore, so far as the financial aspects of the removal are concerned, the Union is perfectly safe. The removal, while causing some inconvenience at first, will help dispel the feeling that still seems to exist among some of the women that the National Union is responsible for the Temple, or has an interest in the building, because the national officers are located there. This removal involves the separation of the Woman's Temperance Publishing Association from national headquarters. The printing department would suffer great loss by removal, and will, therefore, stay in Chicago.

Perhaps the most important report made was that of Mrs. Mary H. Hunt, of Boston, national and world's superintendent of scientific temperance instruction in the public schools. After giving a history of the work of her department, she dealt incisively with some existing conditions. During the past year there has been a falling off in the consumption of alcoholic liquors in the United States in spite of the wars and other causes calculated to cause an increase in the demand for intoxicants. This is attributed to scientific temperance instruction in the schools. There is still further encouragement in the fact that sixteen millions of children are now under this instruction, and that all the States and Territories have enacted temperance instruction laws with the exception of Utah, Virginia, and Georgia. Notwithstanding these encouraging conditions, Mrs. Hunt declared that there was great need for vigilance on the part of temperance people everywhere. The foundations of temperance reform are being assailed as never before. In her opinion the organized liquor power of the country is trying to weaken or nullify temperance instruction wherever possible, and in place of trying to secure new legislation she advised the members of the Union to hold fast to what had been gained. She gave special attention to Prof. Atwater, of Wesleyan University, and his claim that alcohol is a food, and not a poison. This argument is being used to confuse school authorities in different parts of the country by those who oppose temperance instruction because of self-indulgence. Eighty per cent. of the school teachers and fifty-five per cent. of the superintendents of the United States are in sympathy with the work of scientific temperance instruction, but some need arguments with which to meet the sophistries of Prof. Atwater and his followers, while others need a sound conversion to the claim that alcohol is a poison at all times and under all conditions. Mrs. Hunt distributed an abundance of literature designed to be of assistance to teachers and ministers in controverting the claim that alcohol is a food and not a poison.

Rev. Wilbur F. Crafts, of Washington, D. C., superintendent of the National Reform Bureau, addressed the convention in the interest of purity. He asserted that impurity is increasing. A revival of polygamy is threatened. The women of the convention were urged to arrange for meetings in their home towns and petition their representatives to vote against seating Brigham H. Roberts of Utah. It was only by awakening the strongest kind of sentiment that the desired end could be accomplished. Mr. Crafts said that he has found many congressmen and Christian men who were "on the fence," and he wanted the women to help them to get off the fence on the right side before they reach Washington for the next session of Congress.

Mrs. Carrie Chapman Catt, representing the National Equal Suffrage Association, asked the National Union practically to abandon equal suffrage work and allow the Suffrage Association to have the lead in that particular reform. Inasmuch as this is one of the strong features of the Union, the request was firmly but considerately declined.

The resolutions were uncompromising. There was some debate, but not a backward step was taken. Total abstinence and prohibition were strongly re-affirmed, and a protest was recorded against the repeal of the prohibitory law of Alaska. Strong opposition was expressed to all forms of license, including the dispensary system. The convention protested against the "manifestly forced and unjust interpretation of the anti-canteen law," and President McKinley was urged to give the matter his immediate consideration and to reach a speedy decision. Boards of education, regents of colleges, trustees of churches and directors of all religious institutions are urged never to accept donations from brewers and distillers. A strong resolution was adopted pledging the Union to bring all possible force to bear to prevent the seating in Congress of Brigham H. Roberts of Utah. A protest was entered against street fairs, carnivals and performances of the Midway Plaisance variety, which are becoming prevalent in many towns, much to the demoralization of the boys. The following anti-expansion resolution provoked a very spirited debate: "We deeply deplore the attitude taken by our nation with respect to the Philippine Islands; and since governments can derive their just powers only from the consent of the governed, we protest both against the policy which would compel a foreign people to submit to the rule of the United States, and against the war by which the administration is striving to enforce its policy." A motion to strike this paragraph from the resolutions was lost by an overwhelming majority.

During the Silver Anniversary service, at which a number of Crusaders spoke, Mrs. Rebecca R. Chambers, of Westgrove, Pa., State president, thrilled the convention by presenting a copy of a very unique circus bill, about three feet long and a foot wide, circulated in Canton, Ohio, during the crusade in that city in January, 1874. The bills were found on the church doors and in the yards of the Crusaders one morning. The bill presented by Mrs. Chambers was secured by her after ten years' search. She was a girl in Canton at the time. Her mother was in the crusade. The "circus bill" is very spicy. The flaming headlines read:—

"The forerunner of the Great American Crusade Circus. Barnum, Van Amburgh and Forepaugh left in the shade. A. Iron C. Pledge advance agent, Dr. Dio Lewis, Mr. J. Van Pelt, M. E. clergymen and others, managers. Grand street parade daily, free of charge. As it is desired not to weary the animals too much in their daily parades, the procession will rest fifteen minutes in front of each saloon and grocery, where the trained animals will be put through their astonishing evolutions that never fail to please street loungers and school children. The following animals will appear: Celebrated Baby Elephant, American Lioness, Prairie Wolverine, Female Rhinoceros, Northern Gorilla, Laughing Hyena, Grisly Bearess, Great Ant Eater, the Armadillo, Boa Constrictor, American Tigress, She Fox, Hump Camel, Cow Buffalo, American Deer, Bird of Paradise, Fine Pea Fowl, American Ostrich. The procession is accompanied by several specimens of the ministerial crab who crawl along behind."

The different animals were described so that they could be easily recognized. The people were indignant. Several libel suits resulted, but they failed because the perpetrators could not be located. Major McKinley championed the cause of the women. He had special interest in the prosecution for libel because Mrs. McKinley was a crusader and one of the animals described in the bill.

This unique evidence of what the Crusaders endured for the sake of their convictions will be framed in oak and hung in Rest Cottage, Evanston. Mrs. Chambers expects to have a number of fac simile copies made, and anybody desiring one can procure it by addressing her at her home in Pennsylvania.

All the national officers were re-elected. They are: President, Mrs. L. M. N. Stevens, Portland, Maine; vice-president at large, Miss Anna A. Gordon, Evanston, Ill.; corresponding secretary, Mrs. S. M. D. Fry, Evanston; recording secretary, Mrs. Clara C. Hoffman, Kansas City, Mo.; assistant recording secretary, Mrs. Frances E. Beauchamp, Lexington, Ky.; treasurer, Mrs. Helen M. Barker, Evanston.

Miss Gordon presided while the election of president was in progress. After the formal announcement of election Mrs. Forbes of Connecticut and Miss Cornelia Dow of Maine were delegated to conduct Mrs. Stevens to the platform. Mrs. Forbes made a clever presentation speech to which the "new" president feelingly responded.

Mrs. Stevens is held in high esteem by the members of the convention. She is an excellent presiding officer. Her ability is illustrated by a little incident that occurred during a special call for life memberships at $25 each. She was asked: "Is a life member required to be a total abstainer?"

"I understand that a life member is not required to sign the total abstinence pledge, and so rule," was the reply.

"In that case could a saloon-keeper become a life member of the Union if he should present his name with the necessary twenty-five dollars?"

Mrs. Stevens paused a moment, smiled, and then replied: "When such a thing occurs, it will be referred to the committee of the whole for consideration."

After the applause had subsided a delegate promptly gave notice that at the next convention she would move an amendment requiring life members to sign the total abstinence pledge.

Maine, Pennsylvania, Indiana, Ohio and Illinois had the largest delegations. The Indiana delegation carried home the banner awarded to the State reporting the largest gain in membership during the past year.

The spirit of the convention was to strengthen the positions already gained rather than attempt a forward movement. Already there is a National membership of 250,000, including the young women, and 100,000 children in the Loyal Temperance Legion. The policy appears to be to solidify and instruct this army of temperance workers rather than to attempt anything new. To this end there was a strong plea for departmental instruction at the next convention. This was strongly advocated by the national superintendents, who are in a position to see the great need of special instruction. This course would undoubtedly be a wise one, because at the present convention the departmental conferences were badly crowded by other features of the program. However, looking at the matter from every standpoint, the convention was unusually beneficial to all in attendance.

THE FAMILY

AT THE END

LILLIAN GREY.

Summer has come to the close;
Vanished are lily and rose;
There is many an empty nest
Of its treasures dispossessed,
And many a field close shorn
Of its wealth, and left forlorn.

Summer has come to the end.
There were none to give or lend
A larger measure of days,
Or lengthen her blossomy ways;
So swiftly her race was run,
That it seemed but scarce begun.

The beautiful summer has gone;
And never at noon or dawn
Can she smile on her lovers again,
Who will long for her smile in vain,
And grieve at her adverse fate,
And wander disconsolate.

Summer has fled from the land!
And who can understand,
Or soothe the disquieting pain
That troubles the heart and brain,
As we think of the summer fled,
And the beauty she brought us, dead?

Thoughts for the Thoughtful

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have stood;
Some warm soft bed, in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

— *Helen Hunt Jackson.*

* * *

We'll show that God meant living human heads and hands to be blessings and not curses, tools and not burdens. — *Kingsley.*

* * *

God of joy and of grief, do with me what Thou wilt; grief is good and joy is good also. Thou art leading me now through joy. I take it from Thy hands, and I give Thee thanks for it. — *Amiel.*

* * *

Fading is only germinating. Resurrection, renovation, are typified and pledged in the courses of the seasons, and the autumn glory is the bright promise of life not ended but begun, for just at that moment when the active forces of nature cease their operation for the closing season, dates the preparation for the new. And thus does our life project into the beyond. — *Christian Intelligencer.*

* * *

Alone man's yesterday is impotent, his tomorrow insufficient. The true man binds all his days together with an earnest, intense, passionate purpose. His yesterdays, todays and tomorrows march together, one solid column, animated by one thought, constrained by one conspiracy of desire, energizing toward one holy and helpful purpose — to serve man and love God. — *Newell Dwight Hillis, D. D.*

* * *

They who have never been touched by trouble have no power of sympathy. Only one who has been in the darkness of sorrow can enter into the darkness of another's sorrows. We who have stood in need of comfort can comfort others as we have been comforted. Trouble thus puts new possibility and power into human life. You have a word to say which no untroubled soul can speak. You can do good now, and go on missions of consolation, and help people, as you never could before. Sorrow is sometimes an excuse for selfishness. People go apart and separate themselves from the world's life, and think sad thoughts. And they wonder why they find no comfort. It is because they are going in the wrong direction; they are walking toward the darkness. The other way, is light. Sorrow must be made an opportunity for service. They who comfort others shall themselves be comforted. Unto those who minister to others shall the Father Himself minister. To such as these the old words shall have new and blessed meaning, and they will be able to say, as the psalmist said, "It is good for me that I have been in trouble." — GEORGE HODGES, D. D., in "Battles of Peace."

* * *

The low foot-hills that lie at the base of some Alpine country may look high when seen from the plain, as long as the snowy summits are wrapped in mist, but when a little puff of wind comes and clears away the fog from the lofty peaks, nobody looks at the little green hills in front. So the world's hindrances, and the world's difficulties and cares, look very lofty till the cloud lifts. But when we see the great white summits, everything lower does not seem so very high after all. Look to Jesus, and that will dwarf the difficulties. — *Alexander Maclaren.*

* * *

It is a sad picture — the five virgins standing at midnight before a closed door through which they might have entered to great joy and honor, but which to all their wild importunity will open no more. It is sad, yet many of us are likewise standing before closed doors, doors that once stood open to us, but into which we entered not, languidly loitering outside until the sound of the shutting fell upon our ear as the knell of hopeless exclusion:—

"Too late! Too late! Ye cannot enter now!"

— *J. R. Miller, D. D.*

* * *

God's angels do not come to us, any more than they did to Abraham, with wings, and harps, and halos. We entertain them unawares. They come, perhaps, as strange, unbidden thoughts. They come, perhaps, as new and throbbing affections. They may come as a call to duty, or as an inspiration to hope and faith, or as a leading unto prayer. But they surely come to all of us. Jacob's ladder descends to the pillow upon which we lay our heads, if only we have grace to think and rest and dream. — *S. S. Times.*

* * *

In the familiar scripture, "Add to your faith virtue," etc., the word translated "add," from *choregos*, a leader of a chorus, has been anglicized, and is our word "chorus." Peter says: "Chorus your faith." Sustain it with the music of all the well-tuned graces of heaven. The first violin leads in rendering the grand masterpiece of the musical genius. The composition would be grand were the first violin the only instrument to render it; the sweep of the music would be vast; there would be melody and thrilling chords. But the first violin is not left alone. It is chorused and sustained. The second violin takes a part. The third violin takes a part. The flute takes a part. The deep-toned trumpet takes a part. The bass viol takes a part. The rolling drum takes a part. The tinkling cymbal takes a part. And all together, and in perfect unison, sound out the one grand conception of the one grand mind, and all together chorus the leading instrument. As you listen you are reminded of the words of the Apocalyptist, when he describes the music of the skies, and declares that it is like the sound of many waters and the voice of the mighty thunders. Such is the figure of the Apostle Peter. He says: Let the grace of faith lead in the grand song of life. Let it pour out its clear, triumphant music upon the listening world. Its music is sublime; but compel it not to sing alone. Chorus it. Chorus it. Chorus it with boldness. Chorus it with knowledge. Chorus it with self-mastery. Chorus it with steadfast endurance. Chorus it with piety. Chorus it with love for the brethren. Let all the graces pour out their deep-seated and soul-stirring music, so that the listening world may have a large anticipation of the heavenly harmonies, and a grand rehearsal of the song that is sung by the choir of the redeemed. — DAVID GREGG, D. D., in "The Heaven Life."

* * *

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But He keeps house, and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter — none will cast thee out!

— *Marianne Farningham.*

A DARK NIGHT

ELIZABETH PRESTON ALLAN.

"STOP a minute, Sam. Let me see if I can make out where we are." The little boy pulled at the reins with a suddenness that betrayed his ignorance of what a well-trained horse expects; and Fleet, old and gentle as she was, gave evidence of displeasure.

It was long past sundown on a moonless night. Heavy clouds, moreover, hung low over the earth, and bade fair to conceal even the stars. Mrs. Ford could no longer hide her perplexity.

"Sammy," she said, "mother has lost her way. What in the world are we going to do?"

How quickly the *man* springs up in the boy, when some woman seems to appeal to him for defence!

"We'll just drive right on, mother," said Sam, "till we come to a house. Aren't there people living all along about here?"

"There must be," answered the mother, cheered by the boy's cheerfulness; "but I don't see how I could have missed the way. The man gave us such exact directions, too."

(Maybe so, Madam, but not one woman in ten can follow a countryman's verbal topography, and you are not that tenth woman, evidently.)

Mrs. Ford and Sam had come down from the city to Norman County to board for a month at Farmer Garret's. Norman County was Mrs. Ford's mother's birthplace, and she had been a visitor to the neighborhood herself, fifteen or twenty years ago. Mr. Garret was living in the old place where Sam's grandmother was born.

There had been several letters, backwards and forwards, and Mrs. Ford was sure that the farmer understood her

plans and would meet her, on the 21st of August, at Stoney Run Station. Jacob Garret, however, had understood that she would leave the city on the 21st, and knowing that she would spend a night, *en route*, at her cousin Mary Baker's, in Softstone village, he was not expecting his boarder until the 22d. And, as it turned out, that *was* the day Mrs. Ford got to Glenburnie.

But late in the afternoon of the 21st the accommodation train on the P. & B. set Sam and his mother down on the platform of Stoney Run Station, dumping off their partnership trunk and going on its regardless way.

There was a shabby buggy and a shabby man waiting a little way off, and Mrs. Ford waved her umbrella at him as she would at a street-car. The shabby man drove up in a leisurely and considering fashion, and opened his bearded lips to speak; but the woman was too quick for him.

"Are you Mr. Garret?"

"No, marm," said the stranger, taken by surprise.

"Are you from Mr. Garret s place?"

The man shook his head; but seeing the woman's look of dismay, he found his tongue, and at the same time satisfied his curiosity: he was Jim Couch, from the cross-roads farm, and he was expecting to meet the Widow Friesman, his wife's sister; but so long as she hadn't come, why, the lady was welcome to his rockaway to take her on to neighbor Garret's — oh, yes, he knew him well; fact was, old man Garret's son had married his wife's niece (Mrs. Couch seemed to come of a numerous family). In answer to Mrs. Ford's protest, Jim Couch made light of his ready obligingness; it was only a step to Cross Roads, he said, and, if he wasn't mistaken, the Garrets would do as much for him, any day.

Then came the doubt about their finding the way, but Jim said they couldn't miss it; and, indeed, it did seem as if they couldn't, after he had traced it on the palm of his broad, grimy hand, and checked it off with a covered bridge here, and a lightning-struck tree there, and a long red hill further on.

As to their being able to drive Fleet, the good-natured countryman assured them that his boy Jamie drove him anywhere — Jamie, that wouldn't be but seven-year-old come next Christmas. (Sam was twelve.)

So, with many thanks, the city woman and her boy set out for Glenburnie, and the mother did not fail to point out to Sam the beautiful superiority of Norman County people over all the rest of the world. Sam never found any occasion to doubt that his grandmother's compatriots were the best-hearted folk alive; but before he got to Glenburnie he *did* doubt their knowledge of the world, especially of a city woman and her small boy.

For now they had driven on and on, without sighting even the covered bridge. The blasted tree and the red hill, if they were on the track of them, would now be entirely hidden by the black curtain of night. It was a clear case of being lost.

Darker and darker grew the way, the road keeping most of the time in thick woods. How Fleet kept the track Sam couldn't imagine, but except for an unexpected jolt now and then, the wise beast bore them safely on.

Suddenly Fleet halted, and no urging could get her forward. Sam climbed carefully out of the rockaway, and groping up to Fleet's head announced, "A gate."

"A gate!" exclaimed his mother. "How queer to put a gate across the road! I never heard of such a thing."

But it seemed as if that gate would stay across the road all night. Sam was not a stupid boy, but how was he to understand a patent gate-opener, in the dark?

"I'll get out and see if I can help you," said his mother, and began her careful descent from the rockaway. Alas! Sam accidentally struck the right latch, and the gate now flew open at a pace that would have done the patent-owner proud. Fleet, impatient at the long delay, bolted through, while poor Mrs. Ford was thrown to the ground in the dark.

Sam heard the thud and the moan of pain, and in his excitement let go the gate. It fastened with a click, leaving Sam on the other side from his mother. Climb it? Easier said than done; it was made of tall pointed palings, set upright against horizontal bars. But climb it the boy felt he must, and he did, to find his mother suffering from a twisted ankle, but with no bones broken.

Sam was so thankful for his mother's escape that for some minutes he felt light of heart; but her words recalled him with a shock: —

"Where's the horse, Sam?"

Where, indeed! Sam had not thought of the horse before, but now he remembered that while tussling with the gate, on his return trip, frantic to get to his mother, he had heard the steady thud, thud, of the mare's hoofs on the road. Now he listened, and there was not a sound! The horse and buggy were gone.

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Meantime, the mother's imagination was used for a torch, as she called up to the boy's mental vision figure after figure of those who, like themselves, were watching out the night; for she could neither walk a step, nor send Sam off alone, in the pitch darkness, over an unknown road, to seek aid.

"There's many a lonely sailor, Sam," said she, "set to guide the ships that are on the big water tonight; many a lonely soldier at his post in the Indian country, or way off in the Philippines, to say nothing of English and German and French soldiers all over the world, keeping guard."

"And Russians," suggested Sam.

"Oh, yes, Russians, and fierce Turks, and Italians, and Greeks, and naked Hindus, and Chinese, and Japanese, and more than my geography can count; all these are waking and watching. Some are tired and sleepy, some are in danger, but all, like ourselves, are in our Heavenly Father's care; not one is unknown to Him."

"That is pretty good company," said Sam, cheerfully — "soldiers and sailors. Can you think of any more people that are awake with us?"

"There are the newspaper men — lots and lots of 'em in every city, rushing to get off the big dailies. And railroad men, with thousands of lives in their hands, guiding trains over dizzy heights, crossing bridges, running through tunnels. And a whole army of gentle nurses, in white caps, moving about in softly-lighted rooms where sick people lie; and many a messenger, riding for dear life (somebody else's dear life); and many a country doctor, on roads as dark as this, going to save or soothe sufferers."

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The boy sprang up and looked about him. There was a faint gray light in the sky, tinged with pink on the horizon; a twittering sound of birds was in his ears, and myriads of green leaves were rustling as if in soft whispers. Beside him lay a pale, weary mother — oh, so pale, so weary, that Sam's heart felt a stab of pain and misery that he could have slept while she suffered! But a bright smile was on her lips.

"Look!" she said, pointing towards the gate. And there, beyond the mysteriously latched gate, beyond the strip of road that passed it, was a large, com-

fortable looking farm-house, with a tiny blue thread of smoke beginning to curl up from its kitchen chimney!

"Glenburnie!" cried Sam.

It was indeed the home they had been seeking, at whose very gate the mother and son had passed the dark night; and there, under the shed, stood patient Fleet, wondering why these stupid people left her all night in harness!

Sam will never forget that night. To him it will always be a memory of God's unsleeping care of His creatures, and of the love most like God's, the unselfish, tireless, patient heart of a mother.

But the woman's memory holds a different thought. The dark night of pain, and the joyful surprise of the morning, make her think of a brighter morn when she hopes to find that all through earth's dreary night she has been at the very gate of her Heavenly Home!

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Rough teller of the winter near,
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Wet leaf-strown ways with thee appear,
Yet well I love to see thee here,
Chrysanthemum;
Yes, well I love to see thee here,
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Thou comest when the rose is dead,
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When pink and lily both have fled,
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When hollyhocks droop low the head,
And dahlias litter path and bed,
Thou bloomest bright in all their stead,
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And back recallest their beauty fled,
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Chrysanthemum;
Not for a beauty all thine own,
Chrysanthemum;
For fair blooms to the springtime known,
For bright hues to the summer sbown,
For memories dear of flowerets flown,
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I love thee, blossomer alone,
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BOYS AND GIRLS

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One Saturday in the spring, the rain came dropping down just as the girls had planned their game in the garden. They scampered as fast as they could to the attic. They were having a beautiful time when they heard Grandpa Wheeler's big voice calling, "Girlies, girlies, come down!"

Grandpa Wheeler had been a minister, and the girls always said it sounded exactly as if he were giving out a hymn or something when he called them. But they loved Grandpa Wheeler, "minister voice" and all.

"Girlies, girlies, come down, come down! Here is something I've brought from town!"

That was the way he called. You may be sure the girls lost no time getting over the two flights of stairs. They knew Aunt Alice had sent something. And they knew what she sent was worth receiving.

Grandpa was standing in the hall with a white paper parcel tied up with pale heliotrope ribbon in his hand. That was the way Aunt Alice always "did up" her parcels.

"Let me see. Who undid the last bundle?" asked grandpa, deliberately. "Oh! I remember, it was Ethel. Well, now it's baby's turn. Here, baby."

Lulu was grandpa's baby because she was the youngest of all the ten grandchildren. She took the parcel and unfastened it. "Butterfly aprons!" she cried delightedly. "Just what we wanted for afternoons. The one with the pale blue ribbon is for Alice, because she has yellow hair. The one with the sea-foam green is for Ethel, because she has Titian hair." Then Lulu stopped.

"Where is yours?" asked Ethel, peeping into the paper. It was empty.

"I guess Aunt Alice forgot," said Lulu bravely, choking back her tears. "Perhaps she will send next time. How sweet they are! They are so becoming to you. And just the right fit. They are just alike except the ribbon."

Then the girls began to examine their aprons. They were beautifully made of delicate lawn with lace edging and insertion, and tied up on the shoulders with ribbon. Lulu admired the aprons and rejoiced with the girls until they almost forgot that she had not received one, too. But Lulu did not forget. When grandpa said, "Didn't the baby get a butterfly, too?" she put her head down on his nice black coat and cried just like a baby.

Pretty soon she looked up, smiling through her tears, and said: "Don't let's say anything about it, grandpa. I guess Aunt Alice forgot. She didn't slight me on purpose, I know. I wanted one awfully. I love butterfly aprons with ribbons, but I don't mind — much."

It was rather trying to hear grandma and all the mothers in turn wondering how "Alice ever came to overlook Lulu." But in a day or two it was all over — all but a little bit of an ache in Lulu's heart. Not an ache for the butterfly apron altogether, but mostly because Aunt Alice had forgotten the littlest girl.

One day, when Lulu was going home from school, a boy standing in the post-office door, called, "There's something in the office for Miss Lulu Upham."

Lulu ran in, and the postmaster put a square package into her hands. How she flew home! Right up to her own room she went, and took off the brown-paper wrapping. Her fingers trembled as she untied a pale heliotrope ribbon which held the cover down on a dainty white box. Inside of the box was this note, which Lulu read first: —

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Then Lulu took out her apron. It was fragrant with the odor of violets, and had pink ribbons on the shoulders. Pink was Lulu's favorite color. It looked best with her black hair and eyes.

When she put on her apron to go down to show it to grandpa and grandma and the rest, she was glad she had put away the temptation to think bitter, angry things about Aunt Alice. And since then, when she has been tempted to think that somebody slighted her, or said or did something to wound her, she remembers that butterfly apron. She says to herself, "Aunt Alice did not mean to slight me, and I know that nobody would hurt my feelings purposely."

So that butterfly apron has helped Lulu in two ways: It has helped her to think kind things about people, and it has helped her to be careful not to say or do anything to make others unhappy. — *Sunday School Times.*

plans and would meet her, on the 21st of August, at Stoney Run Station. Jacob Garret, however, had understood that she would leave the city on the 21st, and knowing that she would spend a night, *en route*, at her cousin Mary Baker's, in Softstone village, he was not expecting his boarder until the 22d. And, as it turned out, that *was* the day Mrs. Ford got to Glenburnie.

But late in the afternoon of the 21st the accommodation train on the P. & B. set Sam and his mother down on the platform of Stoney Run Station, dumping off their partnership trunk and going on its regardless way.

There was a shabby buggy and a shabby man waiting a little way off, and Mrs. Ford waved her umbrella at him as she would at a street-car. The shabby man drove up in a leisurely and considering fashion, and opened his bearded lips to speak; but the woman was too quick for him.

"Are you Mr. Garret?"

"No, marm," said the stranger, taken by surprise.

"Are you from Mr. Garret s place?"

The man shook his head; but seeing the woman's look of dismay, he found his tongue, and at the same time satisfied his curiosity: he was Jim Couch, from the cross-roads farm, and he was expecting to meet the Widow Friesman, his wife's sister; but so long as she hadn't come, why, the lady was welcome to his rockaway to take her on to neighbor Garret's — oh, yes, he knew him well; fact was, old man Garret's son had married his wife's niece (Mrs. Couch seemed to come of a numerous family). In answer to Mrs. Ford's protest, Jim Couch made light of his ready obligingness; it was only a step to Cross Roads, he said, and, if he wasn't mistaken, the Garrets would do as much for him, any day.

Then came the doubt about their finding the way, but Jim said they couldn't miss it; and, indeed, it did seem as if they couldn't, after he had traced it on the palm of his broad, grimy hand, and checked it off with a covered bridge here, and a lightning-struck tree there, and a long red hill further on.

As to their being able to drive Fleet, the good-natured countryman assured them that his boy Jamie drove him anywhere — Jamie, that wouldn't be but seven-year-old come next Christmas. (Sam was twelve.)

So, with many thanks, the city woman and her boy set out for Glenburnie, and the mother did not fail to point out to Sam the beautiful superiority of Norman County people over all the rest of the world. Sam never found any occasion to doubt that his grandmother's compatriots were the best-hearted folk alive; but before he got to Glenburnie he *did* doubt their knowledge of the world, especially of a city woman and her small boy.

For now they had driven on and on, without sighting even the covered bridge. The blasted tree and the red hill, if they were on the track of them, would now be entirely hidden by the black curtain of night. It was a clear case of being lost.

Darker and darker grew the way, the road keeping most of the time in thick woods. How Fleet kept the track Sam couldn't imagine, but except for an unexpected jolt now and then, the wise beast bore them safely on.

Suddenly Fleet halted, and no urging could get her forward. Sam climbed carefully out of the rockaway, and groping up to Fleet's head announced, "A gate."

"A gate!" exclaimed his mother. "How queer to put a gate across the road! I never heard of such a thing."

But it seemed as if that gate would stay across the road all night. Sam was not a stupid boy, but how was he to understand a patent gate-opener, in the dark?

"I'll get out and see if I can help you," said his mother, and began her careful descent from the rockaway. Alas! Sam accidentally struck the right latch, and the gate now flew open at a pace that would have done the patent-owner proud. Fleet, impatient at the long delay, bolted through, while poor Mrs. Ford was thrown to the ground in the dark.

Sam heard the thud and the moan of pain, and in his excitement let go the gate. It fastened with a click, leaving Sam on the other side from his mother. Climb it? Easier said than done; it was made of tall pointed palings, set upright against horizontal bars. But climb it the boy felt he must, and he did, to find his mother suffering from a twisted ankle, but with no bones broken.

Sam was so thankful for his mother's escape that for some minutes he felt light of heart; but her words recalled him with a shock: —

"Where's the horse, Sam?"

Where, indeed! Sam had not thought of the horse before, but now he remembered that while tussling with the gate, on his return trip, frantic to get to his mother, he had heard the steady thud, thud, of the mare's hoofs on the road. Now he listened, and there was not a sound! The horse and buggy were gone.

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Meantime, the mother's imagination was used for a torch, as she called up to the boy's mental vision figure after figure of those who, like themselves, were watching out the night; for she could neither walk a step, nor send Sam off alone, in the pitch darkness, over an unknown road, to seek aid.

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THE SUNDAY SCHOOL

Fourth Quarter Lesson VIII

SUNDAY, NOVEMBER 19, 1899

NEH. 8: 1-12.

REV. W. O. HOLWAY, D. D., U. S. N.

PUBLIC READING OF THE SCRIPTURES

I Preliminary

1. GOLDEN TEXT: *The ears of all the people were attentive unto the book of the law.* — Neh. 8: 3.

2. DATE: B. C. 444

3. PLACE: Jerusalem.

4. CONNECTION: The work of rebuilding the walls of Jerusalem was completed after fifty-two days of toil, and "the heathen were much cast down in their own eyes; for they perceived that this work was wrought of God." The care of the city was entrusted to Hanani — Nehemiah's kinsman — and to Hananiah, the ruler of the palace. A watch was set by night, and the gates were kept barred in the morning until after sunrise. The register of genealogies was then carefully scrutinized and completed; and, says Dr. Smith, "now for the first time since the decree of Cyrus for their return, they could meet to worship under the protection of their ramparts, with their new liberties, nay, their very existence as a nation, no longer at the mercy of their inveterate enemies."

5. HOME READINGS: *Monday* — Neh. 8: 1-12. *Tuesday* — Neh 8: 13 to 9: 3 *Wednesday* — Deut. 11: 13-21. *Thursday* — Psa. 119: 1-16. *Friday* — 2 Kings 23: 3-15. *Saturday* — Jer. 36: 9-24. *Sunday* — Psalm 19: 7-14.

II Introductory

Ezra now appears on the scene. Thus far unmentioned in the Book of Nehemiah, having no recorded part in the exciting crisis through which the nation had just passed, he emerges suddenly from an unexplained obscurity of twelve years, as the founder of a new system of religious teaching. He appears with the title and functions of *scribe*. Doubtless the office had an earlier beginning, but "in Ezra it received an importance altogether unprecedented."

A wooden tower, or platform, had been erected in the open square south of the temple, known by the name of Ophel; and on the first day of the seventh month, in the early dawn, the people gathered spontaneously, not to offer sacrifice, but to receive instruction. All classes were present — young and old, rulers and people. Even the women came forth from the seclusion which Oriental custom imposes, to attend the rare occasion. No motive of mere curiosity can explain this assembling of the people together; there is the clearest indication that they thirsted for knowledge, that they were profoundly in earnest to know "the law of Moses which the Lord had commanded to Israel." And when Ezra, followed by his attendants, ascended the platform and unrolled the parchment, and then paused for a moment to return thanks and "bless the Lord, the great God," the entire multitude rose to their feet, their hands uplifted in supplication, and the deep murmur of their "Amen! Amen!" was followed by an impulsive and universal act of adoration which testified at once to their reverence and receptiveness: "They bowed their heads and worshiped the Lord with their faces to the ground." Then amid the hush of an audience painfully intent to catch every syllable, the voice of Ezra was heard reading in distinct, clear tones what had taken place in the remote beginning, "when the heavens and earth rose out of chaos." Like a panorama passed before them the drama of creation, the garden, the fall, the sorrow that followed sin, the first murder, the years before the flood. They saw the ark riding over a shoreless sea, and heard the confusion of tongues around the unfinished tower of Babel. They followed Abraham in his migration, as he rose at the call of God, and went forth, "not knowing whither he went." They traced the line of the patriarchs, and listened to the story of their ancestral bondage in Egypt, and of "the mighty and outstretched Arm" which brought them forth. The Red Sea passage, the giving of the Law, the desert wanderings, the glory and the guilt of the nation, all passed in review before them as they sat from morning until midday. And when the old mother tongue became obscure, there were those at hand who could render it into the vernacular Chaldee and give the sense; and when Ezra grew weary, the attendant priests took up the scroll. Whatever was difficult was explained. Nor were the people permitted to give way to their emotions, except the joyful ones. The day was "holy," and grief was forbidden. The day was festive; and when the reading was over, all were required "to eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared."

III Expository

1. **All the people** — from all parts of the province. The number is variously estimated at from fifteen to fifty thousand. **As one man.** — Note the remarkable unanimity of these people in all their undertakings — building of the walls, etc. **Into the street** — R. V., "into the broad place." **Water gate** — at the southeastern corner of the temple enclosure, it is supposed. The open square, or area in front of it, was called Ophel. **Spake unto Ezra the scribe** — his first appearance in this book. Twelve or thirteen years before, he had led to Jerusalem the second caravan. It is highly probable that he had been absent in Persia, and had been giving attention to the study of the Scriptures, and had now followed Nehemiah into Judea to assist him in his reform. It should be noted that the invitation came from the people. Ezra did not convene them and require them to listen. The book of the law — probably the whole body of sacred writings up to this time. Stanley understands by this only the Pentateuch, and possibly Joshua; "it contained no single song of David, no single proverb of Solomon, no single prophecy of Isaiah or Jeremiah. It was *the Law*."

2. **Ezra the scribe.** — Being a descendant of Aaron, he was a priest as well as a scribe. **All that could hear with understanding** — not only adults of both sexes, but also the youth who were old enough to understand. **The first day of the seventh month** — Tisri, the Sabbatical month, the first of the civil year, and the seventh of the ecclesiastical year. The calendar was so arranged that its first day fell on a Sabbath; and this, the civil New Year's day, was ushered in by the blowing of trumpets, and was called the Feast of Trumpets. On the 10th of this month occurred the Day of Atonement, and from the 15th to the 22d the Feast of Tabernacles.

It should be remembered that every seventh year, like every seventh day, and seventh month, was regarded as holy; that during this seventh, or Sabbatic, year the land was not to be tilled; the leisure was to be used in devotional exercises. It was the year of release for debtors and slaves, and the public reading of the Law was enjoined at the Feast of Tabernacles. The constant neglect of this requirement was one of the sins which led to the Babylonian captivity. The land was to be kept desolate until it had enjoyed its Sabbaths. In reading the Law publicly Ezra was really reviving the neglected custom of the Sabbatic year.

3. **Before the street** — R. V., "before the broad place." **From the morning** — R. V., "from early morning." **Until midday** — when the heat and the midday meal would cause interruption. Says Dr. Crosby: "Allowing six hours for the reading, about one-quarter of the Pentateuch might have been gone over that morning." There were doubtless frequent pauses for exposition. **The ears . . . were attentive** — eager to listen. Judging from the impression produced, the text of the Scriptures was as new to them as it was to Josiah when the "roll" was discovered in the temple rubbish and read to him.

In the dawn of the English Reformation, when the "Great Bible," newly translated by royal authority, stood on its desk, chained to a pillar in the cathedral, the people gathered in vast throngs, standing on the stone floor, listening hour after hour to the reader's voice, and whenever he paused, crying, "Read on! Read on!" (*Sunday School Journal.*)

4, 5. **Stood upon a pulpit of wood** — better, an elevated platform, sufficiently capacious to hold at least fourteen persons. **Beside him stood** — six assistants on his right, seven on his left. These were either scribes whom Ezra had been instructing, or Levites, or possibly, as Rawlinson conjectures, "the chief priests of the course which was at the time performing the temple service." The Revised Version changes the spelling of three of the names: For "Urijah," Uriah; for "Malchiah," Malchijah; for "Hashbadana," Hashbadanah. **Opened the book** — unrolled the parchment. **The people stood up** — the attitude of respect; they probably sat while the comments were given.

6. **Ezra blessed the Lord** — perhaps an introductory prayer of praise and supplication; perhaps, as Keil suggests, "a sentence of thanksgiving" such as David used (1 Chron. 29: 10). **People answered, Amen** — a responsive act of worship showing their hearty approval and participation. Lifting

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up their hands — a prayerful gesture, customary in the ancient worship. Bowed their heads. — While the uplifted hands indicated appeal, the prostration and bending of the head low until the face came between the knees were significant of humble and reverential worship.

At that moment the whole multitude rose from the crouching posture in which they were seated, after the manner of the East. They stood on their feet, and Ezra at the same instant blessed "the Eternal, the Great God." Thousands of hands were lifted up from the crowd, in the attitude of prayer, with the loud, reverberated cry of "amen, amen;" and again heads and hands sank down, and the whole people lay prostrate on the rocky ground (Stanley).

7. Also Jeshua, etc. — These thirteen Levites, with others of their order, were distributed among the people, and, in the pauses of the reading, interpreted difficulties and enforced the lessons of the text. They had probably been under Ezra's training. Rawlinson understands these proper names to be, not individual names, but rather "designations of Levitical families, the descendants respectively of a Jeshua, a Bani, etc."

All that is known of these men is their names. They did their work, and passed away, leaving only a name behind them. So it may be with multitudes of Sunday-school teachers. Each gathers his class around him, breaks the bread of life for a while, and then goes to the marriage supper above, leaving a name, which perhaps is soon forgotten. Yet let us not forget that but for their work for God in interpreting His truth, we should not have even the names of these men. They are remembered, because they taught God's Word. And though their history is lost, their work and their influence are perpetuated. They set in motion a current of Bible study which has endured even to our time (Vincent).

8. So they (R. V., "and they") — Ezra and the priests. Distinctly — referring to the enunciation. Every word was plainly pronounced, and received its proper emphasis. Gave the sense and caused them to understand — R. V., "gave the sense, so that they understood." Being accustomed to use the Chaldee in their daily speech, the meaning of the Hebrew text was carefully explained in the tongue with which they were familiar.

9. Nehemiah which is (R. V., "was") the Tirshatha — a change of style from the first to the third person, which Rawlinson notices as indicating that this part of the book was written by a different hand. The title "tirshatha" (later Pasha) is here newly given to Nehemiah, and is more honorable than the word *pechah*, or governor, by which he has been previously designated. This day is holy — and therefore festive. Mourn not . . . for all the people wept. — Their minds were receptive and docile, and familiarity had not dulled the edge of the Word; hence it was "quick and powerful, sharper than a two-edged sword." Their convictions of past unfaithfulness were poignant. Laid side by side with their lives, nearly every sentence wrote condemnation. No wonder they broke into weeping and loud lamentation. But their rulers quickly called them to order by reminding them what day it was, and enjoining upon them to be joyful in the Lord. True they had been sinful and were deserving only of punishment, but God had shown them great mercy, and was waiting to be more gracious still to them, if they turned to Him with sincerity and right purposes. Dr. Crosby says: "Note the fact that the high priest, on whose mitre was written 'Holiness to the Lord,' was forbidden to mourn."

10. He said — a sort of official proclamation of thanksgiving. Eat the fat. — "Let your soul delight itself in fatness." Drink the sweet — "especially the new wine of the season" (Terry). Instead of mourning and fasting, they were to indulge their appetites upon the choicest dainties they could command. Send portions unto them (R. V., "him") for whom nothing, etc. — The needy were not to be left out in the universal rejoicing. They were to taste the benevolence of the more favored. Neither be ye sorry — R. V., "neither be ye grieved." For the joy of the Lord is your strength. — Holy joy, the joy that comes from the Lord, the joy of which the Saviour spoke — "that My joy may remain in you, and that your joy may be full" — carries with it spiritual strength. Sorrow depresses, unnerves the soul; joy uplifts and fills it with courage.

11, 12. The people went their way — exhibiting remarkable docility in obeying the instructions, no part of which was forgotten. Because they had understood the words — a second reason for their obedience. God's word was no longer sealed to them; and though they were deeply grieved at the thought of their sins, their determination to henceforth obey the law led them to trust in the promise recorded for those who should "return" unto the Lord.

IV Inferential

1. Our lesson gives us a graphic picture of an Old Testament Sunday school.

2. "The word of the Lord was precious in those days; there was no open vision."

3. It is a good sign when *all* the people, without distinction of age or sex, meet to hear what God the Lord hath spoken. The Bible school should embrace the whole church.

4. A wise superintendent selects his assistants with care.

5. Every corner should be an "amen corner."

6. Worship is an essential preliminary to Bible study.

7. A Sunday-school teacher should master the sense of a lesson and be able to impart it in a clear and impressive manner.

8. There is a mirth which is holy. Reverence and gladness are not antagonistic.

9. "Rejoicing in the Lord" is a duty.

V Illustrative

1. It is said of some of the mines of Cornwall that the deeper they are sunk the richer they prove; and though some lodes have been followed a thousand and even fifteen hundred feet, they have not come to an end. Such is the Book of God. It is a mine of wealth which can never be exhausted. The deeper we sink into it, the richer it becomes (Graham).

2. People are squeamish about the manner of a clergyman in preaching, and manner is certainly of some importance; but suppose one is reading a will from which you expect to receive a legacy, will you criticise the lawyer's manner in reading it? No, you give attention to find out if you have a share and how much. The Bible is God's two "testaments" or "wills" on which your future happiness depends (Rowland Hill).

Another Note from India

THE *Kaukab I-Hind* — a weekly paper, published by the Methodist Episcopal Mission Press, Lucknow, India — says in its issue of September 21: —

"Almost the first time in its history a prominent official in the Methodist Episcopal Church has betrayed his trust, and has been detected in dishonesty in connection with his office. Secretary Schell, occupying the high office of General Secretary of the Epworth League, is the offending man, and one of the most regrettable things connected with the affair is the way he has been allowed to beg off and still retain his office, and also the way in which most of the official papers in America have refused to notice the matter.

"The headship of two millions of young Methodists is a position that requires purity of life and character without even a suspicion, and it is extremely to be regretted that drastic treatment was not meted out to this offending official. However, a stir is being made in the matter, and we have no doubt justice will be done eventually. Here in India the taking and giving of bribes is almost a national sin, and is one of the points on which we are most careful to instruct our young people, and this part of the church protests against any man being at the head of its League who cannot enforce this teaching by example.

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OUR BOOK TABLE

Stories of Great National Songs. By Colonel Nicholas Smith. The Young Churchman Co.: Milwaukee, Wis. Price, $1.

The author could hardly have chosen a more opportune time for bringing out this beautiful book, when there is such a revival of interest in our national songs. During the Spanish-American war, in camp or on battlefield, on army transport or man-of-war, our soldiers and sailors thrilled the loyal heart to its depths by their enthusiastic singing of stirring patriotic songs. Col. Smith has expended an unlimited amount of time and painstaking care upon this volume, to render it accurate in every detail. He tells the stories of all our great national songs in an extremely entertaining way — such songs as "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Cry of Freedom," "My Country, 'Tis of Thee," "Tenting on the Old Campground," "Maryland, My Maryland," etc. — and provides excellent portraits of about eighteen authors. Col. Smith is a popular lecturer on patriotic themes, and this volume comes very naturally into his line of thinking and research. It is bound in blue, with cover design, in gilt, of a laurel wreath, bugle and sword.

Contemporaries. By Thomas Wentworth Higginson. Houghton, Mifflin & Company: Boston. Price, $2.

A general and hearty welcome will be given to this volume. The author lived in stirring times and with notable men. More than that, he possesses the ability to reproduce both the times and the men. It is only needed to give the table of contents. Mr. Higginson writes, as perhaps no other man could, of "Ralph Waldo Emerson," "Amos Bronson Alcott," "Theodore Parker," "John Greenleaf Whittier," "Walt Whitman," "Sidney Lanier," "An Evening with Mrs. Hawthorne," "Lydia Maria Child," "Helen Jackson," "John Holmes," "Thaddeus William Harris," "A Visit to John Brown's Household in 1859," "William Lloyd Garrison," "Wendell Phillips," "Charles Sumner," "Dr. Howe's Anti-Slavery Career," "Ulysses Simpson Grant," "The Eccentricities of Reformers," "The Road to England."

Differences. By Hervey White. Small, Maynard & Co.: Boston. Price, $1.50.

A story of work among the poor in a Settlement House in Chicago. The wrongs and sorrows of the submerged class are considerably depicted, and there is some intelligent discussion of the social questions that are inevitably suggested. But the main interest of the volume is in the elaboration of the plot whereby the heroine, the daughter of a clergyman and brought up to something like wealth but interested in the slums, comes eventually to marry a laboring man — a skilled machinist of unusual qualities — into whose company she is thrown on her rounds of mercy. The shock to the reader is broken as much as possible by a variety of palliating circumstances, but he feels, nevertheless, grave doubts as to whether it will do. The story closes with the evening of the wedding day, so that the question whether genuine love can triumph over such incongruities of habit and training and produce out of these diverse elements a supremely happy home, is not solved by the author. But he has made a very readable, well-written book, out of the ordinary grooves, and adapted to set people thinking.

The Tragedy of Dreyfus. By G. W. Steevens. Author of "With Kitchener to Khartoum," etc. Harper & Brothers: New York. Price, $1.25.

Within two weeks after the verdict in the Dreyfus case was rendered, this book was on the market, and has made a decided "hit" in London in spite of the epithet, "express literature," bestowed upon it by some of the papers, and the many criticisms made as to style, etc. "The Tragedy of Dreyfus" is a dramatic narration of the proceedings of the court-martial at Rennes, prefaced by a summary of the whole Dreyfus case, and concluding with a thoughtful consideration of the effect of the *affaire* upon the French nation. Mr. Steevens was not altogether favorably impressed with Dreyfus, and although he knew what his readers would like him to say, he was faithful to his impressions.

The St. Nicholas Christmas Book. Illustrated. Square octavo. The Century Co.: New York. Price, $1.50.

Only indirectly does this beautiful volume take its title from the merry old Saint who fills the children's stockings "the night before Christmas." The *raison d'être* of the name is the fact that it consists of prose and verse and pictures carefully selected from the pages of *St. Nicholas*, where they have appeared at different times during the past twenty-five years. The book is thoroughly captivating from cover to cover, with its bright stories, amusing verses, and exquisite illustrations. The cover design in colors is

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Magazines

— The *Coming Age* for November is a number of particular interest in many lines. The contribution upon "X-Ray Vision, or Supernormal Sight," reveals almost supernatural qualities of one mind under certain influences. There are original essays upon "The New Therapeutics," "Miss Willard's Christian Socialism," "The Church and Social Problems." B. O. Flower writes upon "Turgot — Statesman, Philosopher, and Man." (The Coming Age Co.: Boston.)

— The *American Monthly Review of Reviews* for November contains as special features the editor's comment on the war in South Africa (illustrated); Mr. Stead's character sketch of Cecil Rhodes (illustrated); President Schurman's address on "The Problem of Territorial Expansion;" a paper by Mr. Alfred F. Potts, of Indianapolis, on "A Successful Substitute for Municipal Ownership;" a description of "A Model Suburban Village" (East Cleveland, Ohio), by Mr. C. E. Bolton; and "The Toledo Manual Training School" (illustrated), by President J. H. Barrows, of Oberlin College. (Review of Reviews Co.: New York.)

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—— The visit of Rev. H. C. Weakley, D. D., to Boston came like a benediction upon our deaconess cause. His magnificent address before the Social Union, his helpful words before the board of managers, and his hour with the new corresponding secretary, Rev. Dr. T. Corwin Watkins, were all most heartily appreciated.

—— A few days after the new secretary had been elected, the grand old Dorchester Church, through its official board, extended to him a cordial invitation to come to that church and present the cause. Other large churches in Boston and vicinity have since cheerfully opened their doors, among which are Tremont St., Harvard St., First Church, Somerville, Malden Centre, and Winthrop Street.

—— The corresponding secretary made his first public appearance, after having come into his new office, in the Stanton Avenue Church, Dorchester. Ten years ago he organized this society and built the church, the capacity of which has since been doubled. He did not ask the people for an offering, as they had already included this cause in their budget of benevolences to be raised by private subscriptions, fixing the amount at $50.

—— Sunday, Oct. 29, was "Deaconess day" at the First Methodist Episcopal Church, Everett. At the morning service the corresponding secretary spoke and received the people's offerings. At 12 o'clock Miss Hibbard spoke to the Sunday-school, creating a great interest in the deaconess work. At 6 o'clock Miss Wiles delivered an illuminating address before the Epworth League. At 7 the secretary and the deaconesses joined with the pastor and people in a revival service, in which two arose for prayers and two were received on probation. The pastor, Rev. Charles M. Hall, spoke helpful and sympathetic words at every service.

—— Since the corresponding secretary assumed charge of the general work, we have been asked to give the addresses of the deaconesses who are in charge of the various departments, so that friends may know to whom they should write for any special information desired, or to whom donations are to be sent when intended for a particular department of the work. The addresses are as follows: —

Miss J. S. Fisk, supt. of Home, 693 Massachusetts Ave.

Miss E. L. Hibbard, supt. of Training School, 683 Massachusetts Ave.

Miss M. E. Lunn, supt. of Hospital, 691 Massachusetts Ave.

Home Notes

—— A poor woman was sick. She had no one to do anything for her, no money to buy anything for herself or little girl to eat. She had not even two cents for a postage stamp, but she wrote a note to the deaconess and the kind-hearted postman delivered the letter and collected the postage from the deaconess. Clean sheets, pillow-cases and towels from the Home, and a visit to the nearest grocery, made possible by our never-failing "emergency fund," and two hours of "special work" by the deaconess, made a change in those circumstances.

—— The reason why the emergency fund is "never-failing," is because the deaconesses, when they draw upon it, never fail to pray that the Lord will put it into somebody's heart to send some more. We write these lines with the prayer in our hearts that the kind friends who read them will make it possible for us to bring about a change in the circumstances of many sick and needy ones during the coming winter, by responding to this appeal and sending a contribution to the "emergency fund." Sheets, pillow-cases and towels are also much needed, both for use in the Home and to dispense to needy families. The friends of the deaconess work will please understand that they have "a standing invitation" to send canned fruits and jellies to the Deaconess Home.

HOW FORTY CHILDREN SAW DEWEY

One deaconess received that number of tickets for reserved seats for the Dewey parade. The difficulty was, not to find forty children, but which forty to select. Other duties kept her until she had only a short time in which to notify the children. She spoke to a few near at hand and trusted to the news spreading, and she was not disappointed. The memorable hour arrived, and a motley array were awaiting her with the eager, pathetic plea: "Please, teacher, take me!" One little urchin had been sitting forlornly on the steps for hours, clad in his every-day blue overalls and a rubber coat on his arm, not fully comprehending why the nursery was closed and what the demonstration was all about. Though he said not a word when told that he could go, his face was thanks enough. He smiled not only from "ear to ear," but clear up to the edge of his woolly pate.

The little procession proceeded easily for some distance, but soon came up against an immovable, impenetrable, living way. Then they crawled under the rope and took to the middle of the street. The deaconess feared she should lose them all as they scurried hither and thither, dodging other pedestrians and passing vehicles, but they kept the white ties in view, and when she drew up in front of the stand, the full forty reported, much to her relief. Soon they were comfortably seated, and looked down with calm superiority upon the surging crowd. *And they saw Dewey.*

Training School

—— "Please bring your family over and spend the evening with us," was the substance of a note received at the Training School last week. It was, however, a formal invitation to the annual reception given the Training School students by the deaconesses of Home and Hospital.

Eight o'clock that evening found the hall of the Home filled with students, who were cordially welcomed by the deaconesses. The rooms were cheery with lights and flowers and smiling faces. Programs daintily lettered by a member of the Home were given the guests and carried away as souvenirs. A blackboard — borrowed for the occasion from the School — had lost its familiar look and appeared in a beautiful frame of autumn leaves as a bulletin board of simple games to be played.

After the formal welcome and response came the singing of solos, a short address bearing upon the features of our work, then games and refreshments.

The evening closed with a prayer of praise to our Father for His boundless love and mercy, gratitude for the privilege of service for Him, and for sisterly companionship and the evening's pleasures. Then all separated, feeling strengthened for their future work by thus meeting together for an hour of social intercourse with one another.

—— In addition to the students boarding in the School, the class this year numbers several ladies who come in as day students. We welcome all such, whether able to take the full course or not. Following is a partial program of the week's class work. This will be carried forward, without material change, during the fall months: —

Bible Study, O. T., Historical,	4 hrs.	per week.
Bible Study, O. T., Prophetical,	1 hr.	" "
Bible Study, N. T., Historical,	4 hrs.	" "
Bible Study, N. T., Topical,	1 hr.	" "
Doctrines and Teachings of Scripture,	1 hr.	" "
Methods of Christian Work,	2 hrs.	" "
Christian Sociology,	1 hr.	" "
General and Church History,	2 hrs.	" "
Physiology and Nursing,	1 hr.	" "
Voice Culture,	2 hrs.	" "

Special lectures are given to students who

Men Prowl
Because Uneasy
PEACE COMES WITH GOOD FOOD.
TRY
Grape-Nuts
SOLD BY GROCERS

MEAT FED TO HORSES

"Animal food, unless mixed with at least four fifth of vegetable products, is apt to produce irritable temper and chronic restlessness. Wherever experiments have succeeded in accustoming horses to a diet of flesh food, the results were attested by torn bridles and smashed stable doors. Carnivorous men begin to prowl to ease the feeling of gastric discomfort, and if deprived of that remedy, become fretful and vindictive, especially when the causes of nervous derangements have been complicated by other stimulants," writes Dr. Felix Oswald.

Like produces like, therefore the nervous dyspeptic should seek food from the peaceful and nutritious grains of the field.

Grape-Nuts made of wheat and barley most skillfully blended and manufactured, furnish a food, fully and perfectly cooked; and supplies the highest form of nourishment combined with delicious flavor. Grape-Nuts are sold by all first-class grocers, and made at Battle Creek, Mich., by the Postum Cereal Co., Ltd.

are preparing for nurse work. Able instructors give their services. Correspondence with young ladies is solicited by the superintendent of the Training School.

Hospital Notes

— During the past month we have received from the Epworth League of Dorchester Church a renewal of sheets, pillow-cases, blankets, etc., for one of the beds of the "Rogers Room;" and our friends of the Clover Club, of Arlington, have sent again for the "Holt Room," as several graduates of Lasell Seminary do when anything is needed for the "Lasell Room." If other friends would be pleased to do likewise, we have other rooms whose furnishings need replenishing from time to time in order that our sufferers may be made as comfortable as possible.

— We greatly need a copy of Gray's Anatomy for our nurses' library, and a gift of twenty-five dollars could be expended with unlimited helpfulness in our course of training for our nurses.

— We have deep cause for gratitude for the work that has been so blessed in the Hospital the past month, and have been pleased to receive calls from many friends. Visiting hours, 2 to 3, week-day afternoons.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

— All donations for the endowment fund may be addressed to the Deaconess Home, Fall River, Mass. We are glad to say that already responses are coming in, and our hearts are greatly encouraged. Let "as many as are willing-hearted" help to contribute the $3,000, and thus, besides assisting in raising that amount, help to save the $7,000 to the Fall River Home and to the New Bedford District.

The heart of the deaconess was made to rejoice a few evenings ago, when, after she had prayerfully presented the work, its needs and opportunities, and especially the need of the endowment that more workers may be put into this great field, one little boy, perhaps twelve years of age, came to her with five pennies and two dimes, saying, "This is all I have, but I want to give it. I would do anything for the Lord. I wish I had more." The deaconess thought it no wonder the Great Teacher set a little child in the midst, and said, "Except ye be converted and become as little children." How many older men give all they have, and wish they had more to give?

What is done for the poor and needy, the weak and helpless, must be done while we are in life. "The night cometh, when no man can work." Will you not help to inspire future generations to minister to the needy by leaving a permanent monument to the purpose of your life? If so, here is an opportunity. Send or bring a part of your earthly substance to endow a Home for those who gladly give their lives, their time, talents and all, to minister to His needy ones; and when your opportunities for helping others are past, the embodiment of your purpose will still remain in a deaconess who with a tender, loving hand will pass the "cup of cold water" in His name.

Do you mean to let such an opportunity pass? If not, seize it quickly. You say, "I can give so little, it is not worth while." Remember the "widow's mite," and give what you can.

— The sewing school continues with increased interest. There are now over eighty children enrolled and an average attendance of fifty-five. These little women are being trained not only in this useful art, but every Saturday brings its opportunities for dropping a seed into these hearts in the name of Him who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Useful articles in the line of plain sewing, neatly made by these little ones with the help of the teacher, are finding their way into these homes. God help us to help the children!

— A Bible class has been organized and carried forward during the last month. We are glad to see so many of the young people from all denominations of the evangelical churches in the city coming to the Home for this Bible study. We trust it will prove helpful in many ways, and that we may all be given to feel more forcibly the beauty expressed in "Blest be the tie that binds our hearts in Christian love."

— Dr. Benton has just returned from Chicago, having had a pleasant visit with Mr. and Mrs. Meyer, and brought the good news that we are soon to have a trained nurse added to our number.

— A daughter was rescued from a terrible life of sin and impurity. The father, the daughter, and the deaconess sat together in the Deaconess Home. The father said, "How can I ever repay you for saving my child?" The deaconess answered, "Let us kneel and tell our Heavenly Father about it." And when she heard the thanksgiving sent up to God, to whom it belonged, for the rescue of one of His children, she was fully repaid.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

— We are grateful for the hearty response to our appeal for clothing last month, having received four barrels and some bundles — one barrel from the Junior League at Foxboro, one from the Ladies' Aid Society of Portsmouth, R. I., and two from a friend interested in our work.

— The appeal this month is for contributions for Thanksgiving dinners — vegetables, fruits, fowls, money, etc. Will those who read this, and who can help, please not let this opportunity pass. It will be a means of giving thanks.

— At the present time we have sickness of one sort and another in about twenty families, where we are called upon to do some nursing, besides visiting, assisting in the housework, carrying delicacies, etc. We have also assisted during the past month about twenty-nine different families and persons, and the following is a brief outline of some, stating the cause for need of assistance and the manner in which we have helped them:

Family No. 1 — Drunken husband, four small children. Husband works part of the time. The wife works *all* the time, washing, ironing, cleaning, etc. We help her in sending clothing, and now and then an order of groceries when they are hard pushed.

Family No. 2 — Husband sick in the hospital; may have to have an arm amputated. Seven children under thirteen years of age; an old lady, the mother of the wife, sick and helpless at home; rent overdue, landlord threatens ejection; wife is taking in laundry work, endeavoring to keep her children from starving. Have helped them to food and clothing, and reported the case to the City Missionary Society.

Family No. 3 — Husband out of work, one child sick with typhoid fever, three others sick with measles. Got food for them from City Missionary Society.

Family No. 4 — Husband left his wife and three children. Helped the woman by finding work for her, as that was what she asked for.

Case No. 5 — An old lady lives alone, is crippled, wants money to pay her rent, which is overdue, but we have not been able to help her on account of lack of money in our emergency fund, which is used in such cases.

Family No. 6 — Four small children, father in an asylum, mother does day's work as she can get it. We assist her by giving her clothing for the children.

Family No. 7 — Father, mother and daughter in the family, all sick. The father does light work part of the time. Helped with fuel, clothing and invalid foods.

Family No. 8 — Father, mother and three boys. Father is not able to work at his trade on account of ill health, so does odd jobs here and there as he can get them. The baby is frail and in consequence is sick most of the time. Provide Mellin's Food for the baby, and clothing for the other children.

Family No. 9 — Father is dead. Three small children. Mother takes in washing. Give her clothing, fuel, and an order for groceries now and then, and send her work when we can find it.

Family No. 10 — Baby sick. Mother a weaver in the mill. Three children. Father gone away — no one knows where. Helped with a nurse, food, fuel, and clothing.

Family No. 11 — Family of six children. Mother does washing, one boy and girl work in mill, one daughter sick. Helped with fuel and clothing.

Family No. 12 — Mother and three children sick. Father works steadily, but in debt for doctor's bills, medicine, etc. Helped them by providing a nurse for a few weeks.

Family No. 13 — Old lady living with her daughter and son, both of whom are feeble. Helped from a special fund, each month, with fuel, food, and part of rent; also gave them clothing from our supply closet.

Family No. 14 — An old lady, sick, living with her daughter and dependent on her earnings, which are small. Helped with delicacies, and occasionally have given them garments.

Don't boggle

Boggle—To hesitate, as from doubt or difficulty; to hold back, etc. (Standard Dictionary.)

Boggling doesn't pay, in the matter of Pearline. Don't do your washing in a harder way that costs more, when Pearline has an easier way that's more economical. The longer you do without Pearline, the more loss to you. You can't have any good reason for not using it. If you think you have, let some woman talk to you who knows all about Pearline. 586

MILLIONS NOW USE Pearline

WOMAN'S HOME MISSIONARY SOCIETY

Annual Meeting

The eighteenth annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church opened Oct. 18, under favoring auspices, in beautiful, historic Christ Church, Pittsburg, Pa. An unusually large number of delegates, visitors and friends were present when Mrs. Clinton B. Fisk, president of the Society, called the convention to order. But one shadow, and that a heavy one, rested upon the gathering. The familiar face of the beloved and honored corresponding secretary, Mrs. Elizabeth Lownes Rust, was missing for the first time, with one exception, in all the years since (mainly through her efforts) the Society was inaugurated. Mrs. Fisk, in a few tender words, referred to the vacant chair and her own deep sense of loss and bereavement.

Mrs. G. W. Mansfield, of the New England Conference Society, conducted impressive opening devotional exercises. She was followed by Rev. Dr. Daniel Dorchester, Jr., pastor of Christ Church, who in generous words welcomed the delegates to all that his church and congregation could offer of open and warm hospitality. Mrs. C. W. Smith, of Pittsburg, most cordially welcomed the convention to the homes of Pittsburg Methodism, and Rev. A. H. Lucas spoke for the fifty churches of the denomination in the city, extending a hearty welcome in their name. Mrs. I. D. Jones, of Cincinnati, responded for the Society in a graceful address, which was both instructive and inspiring. A fine solo, rendered by Mrs. Carrie Angell-Baker, concluded a welcome of unusual variety and interest.

The annual report of the corresponding secretary, prepared and presented by Mrs. E. L. Albright, of Delaware, O., was a concise, clear review of the work of the Society during the year, with recommendations for the extension and upbuilding of the work along the most pressing lines.

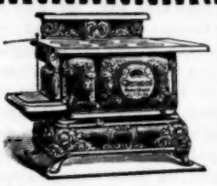
The treasurer's report, by Mrs. Delia Lathrop Williams, always listened to with eager interest, brought tidings of unusual prosperity, and the announcement that the year's gleanings amounted to the sum of $184,450 45, was received with deep gratitude, followed by the hearty singing of the doxology.

The afternoon session was one of especial interest, centering around the memory of our promoted leader and comrade, Mrs. Elizabeth Lownes Rust. Mrs. Clinton B. Fisk presided. Prayer was offered by Mrs. Delia L. Williams, and the two addresses by Mrs. H. C. McCabe and Mrs. Jane Bancroft Robinson were strong and affectionate tributes to the exalted character and devoted labors of this faithful servant of God and the church. Brief tributes were also given by Mrs. J. A. Secor, of Brooklyn, Mrs. S. W. Floyd, of Boston, Mrs. F. A. Aiken, of Cincinnati, and Miss Martha Van Marter, of East Orange, N. J. Miss Iva May Durham sang, and strong resolutions of appreciation from the Executive Board were presented by Mrs. Wm. C. Herron, of Cincinnati. Messages of sympathy from the New England and New York Branches of the Woman's Foreign Missionary Society were read, and in a few touching words Mrs. Fisk again voiced her personal sense of bereavement, and asked that with united hearts we look to God for guidance in the selection of a successor, calling upon Mrs. C. L. Roach, of Washington, D. C., to follow a season of silent prayer with earnest petition.

The widely extended work of the Society, all of which must pass in annual review before the convention, renders necessary the closest attention to business. The reports of the twenty Bureau secretaries are always heard with much interest. These secretaries are alert and eager students of the social, material and religious conditions of the country — especially of the localities in which their work centres. Without exception they came up to the meeting with stories of spiritual and material advance which were most cheering. One Bureau, that of West Southern States, lost its capable head, Mrs. F. A. Arter, who resigned on account of pressure of the Society's work in other directions. Her place will be ably filled by the former secretary, Mrs. J. H. Bayliss, of Evanston, Ill. While all reports were of great interest, special mention may be made of the report of Mrs. B. S. Potter, for the Bureau for Utah, and her stirring address, which supplemented the report, on the "Political, Social and Religious Conditions in Utah;" the report of Mrs. S. L. Beiler on Alaska, and that of Mrs. G. W. Mansfield on Immigrants.

The schools and Homes were more minutely reported in meetings of the finance committee, which are held in open session, the convention acting as a committee of the whole. This committee is presided over by Mrs. D. L. Williams, and every line of work for which appropriations are made is passed in review before it. Needs are clearly stated by Bureau secretaries, or chairmen of committees, pledges from interested Conference societies and friends are taken, and the most open, full and free discussion allowed,

Make Cooking Easy!



with the range that has an **illuminated, asbestos lined oven** and other improvements that will make a saving of at least 25 per cent of fuel. Now on exhibition at the Glenwood dealer's — **The Glenwood Home Grand.**

GLENWOOD

A REMINDER

"Where are those lovely sideboards that you showed last week?" asked the lady. And the blushing clerk replied, "Very sorry, madam, but I shaved them off yesterday."

Let this guileless tale remind you of the fact that things move quickly in a furniture store at this season of the year, especially when Canal Street prices push them from behind.

This sideboard is here today, but it is a transient boarder, and if you send up your card to it a week hence it may be gone. Here, as everywhere, it is not the unattractive styles which linger.

The picture gives a beggarly idea of its distinction. It cannot interpret the carving or graining, or finish or quality. You would never recognize the high-galleried beauty by her picture.

The number is 3447 H.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE

48 Canal St., Boston

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight, C. O. D. subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, equal to machines others sell as high as $60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, pay your freight agent our Special Offer Price $15.50 and freight charges. Machine weighs 120 pounds and the freight will average 75 cents for each 500 miles. GIVE IT THREE MONTHS' TRIAL in your own home, and we will return your $15.50 any day you are not satisfied. We sell different makes and grades of Sewing Machines at $8.50, $10.00, $11.00, $12.00 and up, all fully described in our Free Sewing Machine Catalogue, but $15.50 for this DROP DESK CABINET BURDICK is the greatest value ever offered by any house.

BEWARE OF IMITATIONS by unknown concerns who copy our advertisements, offering unknown machines under various names, with various inducements. Write some friend in Chicago and learn who are reliable and who are not.

THE BURDICK has every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE, WITH THE DEFECTS OF NONE. Made by the best makers in America, from the best material money can buy.

SOLID QUARTER SAWED OAK DROP DESK CABINET, piano polished. One illustration shows machine closed (head dropping from sight) to be used as a center table, stand or desk, the other open with full length table and head in place for sewing. 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on four casters, adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully nickel trimmed. **GUARANTEED** the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. A 20-Years' Binding Guarantee is sent with every machine. **IT COSTS YOU NOTHING** to see and examine this machine, compare it with those your storekeeper sells at $40.00 to $60.00, and then if convinced that you are saving $25.00 to $40.00, pay your freight agent the $15.50. WE TO RETURN YOUR $15.50 if at any time within three months you say you are not satisfied. ORDER TO-DAY. DON'T DELAY. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Address, **SEARS, ROEBUCK & CO. (Inc.) Chicago, Ill.**

thus giving all a share in the educational privileges of the committee.

The reports of Conference secretaries were highly encouraging. Nearly every one was able to report substantial advance in the work of her Conference Society. Some new Conference Societies have been organized during the year, bringing the whole number of Conference organizations up to eighty, more than half of which were represented by delegates to this meeting.

The young people's work of the Society was reported by the secretary, Mrs. Samuel Hazlett, of Washington, Pa. It showed advance in all departments of work, Cincinnati and California Conferences leading — the first in numbers, the second in amounts contributed. This Bureau had charge of the Sunday afternoon meeting for young people in Christ Church, which was large and enthusiastic.

The work of the Woman's Home Missionary Society in our great cities is being variously prosecuted, but always with enthusiasm and success. In Boston, Mass., a Medical Mission has been in operation four years, of which Prof. Harriette Cooke is the able superintendent. This is a work of much interest among the poor of many nations, reaching not only the bodies but the souls of a large number of people. In Cincinnati, Ohio, a religious and philanthropic work is carried on through Glenn Home, which is resulting in great good. This was ably reported by Mrs. I. D. Jones, of Cincinnati. It has three resident missionaries, and carries on three kindergartens, besides mothers' meetings, kitchen gardens, clubs for boys and girls, Sunday-schools and mission services. Marcy Home, Chicago, reported by its superintendent, Miss Bertha Fowler, is a great power for good; 2,200 young people and children passed through its various classes during the past year. The picture of need presented by Miss Fowler was an appalling one. Marcy Home is located among Jews and Bohemians mostly, who call the Home "The Christ House on the Corner."

The deaconess work, a rapidly growing interest of the Society, reported through Mrs. Jane Bancroft Robinson, secretary of the Bureau, 25 Homes, with others projected, 237 deaconesses in the field, and property valued at $256,000. A large number of these Homes were represented, two of which are in California. Dr. L. B. Wilson, of Washington, D. C., spoke most acceptably on this form of work, and Dr. M. C. Harris, of San Francisco, made a stirring address, in which he plead for the establishment of a Deaconess Home in Honolulu. A Japanese missionary is already in the field.

The deaconess anniversary, over which Bishop McCabe failed to preside, owing to ill health, was a meeting of great enthusiasm. Mrs. Fisk conducted the program in the Bishop's absence. Addresses were given by Dr. A. H. Ames, of Washington, D. C. Miss M. M. Tompkinson, preceptress, Miss Henrietta A. Bancroft, and Misses Iva May Durham and May Villa Patten. Mrs. J. B. Robinson conducted a spirited giving service at the close, and about $4,000 was raised for Rust Hall, which was later increased to $6,300.

"What Sibley Hospital has Done during the Year" was delightfully told by Mrs. D. B. Street, of Washington, D. C., and new plans were outlined for the future. The Hospital is to be enlarged at a cost of $12,000. Mrs. Street is the able chairman of the committee. An address on Hospital and Deaconess Work by Dr. B. L. Watson, of Washington, D. C., illustrated by the stereopticon, presented a clear idea of the work of the Society in many directions. Dr. S. E. Betts, superintendent of Bethany Hospital, Kansas City, Kan., was present in the interest of Fisk Training School of Kansas City, which has recently come under the care of the Society.

Many features of great interest developed during the convention, of which but brief mention can be made. Dr. Iliff, of Utah, who was in attendance upon the convention, spoke upon Mormonism in his unique and forcible manner. The report of the committee on Systematic Beneficence was ably presented by Mrs. Samuel Hamilton, of Pittsburg, secretary of the Bureau, and supplemented by a brief and forcible address by Rev. J. W. Magruder, author of "The Way it Works." Thirteen Conference secretaries of systematic beneficence are working systematically to promote this gospel of the tenth. Mrs. D. C. Geggie, of Duluth, Minn., one of the general organizers of the Society, reported that in addition to her work among auxiliaries, she has pledged 1,700 little tenth givers, under twelve years of age, during the past year.

The Society placed itself on record as thoroughly opposed to the encroachments of Mormonism and the aggression of the liquor power in a series of strong resolutions, cordially endorsed.

The Bureau for Mission Supplies reported through Mrs. James Dale, secretary, the sum of $67,000 in supplies, and Conferences still to be heard from.

Mrs. Clinton B. Fisk, of New York, was re-elected president; Mrs. Delia Lathrop Williams, Delaware, O., was made corresponding secretary; Mrs. F. A. Aiken, Cincinnati, recording secretary; Mrs. Geo. H. Thompson, Cincinnati, treasurer.

The music furnished the convention was of an unusually high order, rendered by cultivated musicians of Pittsburg, as well as by our own sweet singers, Miss Iva May Durham, Mrs. May Leonard Woodruff, and Miss Lois Smith.

New work for white girls in Kinsey, Ala., has been inaugurated.

The General Missionary Society of the church is looking to this Society to assist in the work in Porto Rico, and $1,000 was appropriated by this convention to send out two deaconesses.

The appropriations for the year are in advance of any previous year, amounting to $83,829 unconditional, and $133,190 conditional.

Of several invitations received for the convention for the following year, the one from Chicago was approved.

The closing exercises of the convention, conducted by Mrs. C. L. Roach, of Washington, D. C., were filled with devout thanksgiving for the year of advance in our work, and of earnest petition for the Divine blessing upon the work of the coming year. Thus closed the largest, most enthusiastic and most successful convention ever held by the Woman's Home Missionary Society.

"Better do it than wish it done." Better cure catarrh by taking Hood's Sarsaparilla than complain because you suffer from it.

A Famous Chef

—the man who is responsible for the cuisine of perhaps the greatest gathering of epicures in America—the Knickerbocker Club of New York—says of

Keystone Silver White Gelatine

"I have used it for several years and must say that it is the finest gelatine I have ever seen. I like the way it melts up quickly and makes a transparent, brilliant jelly."

Almost every other noted chef in the country has given practically the same endorsement.

If your grocer cannot supply you send us his name and we will send you a sample package free, with recipes by the most noted chefs. A full size box mailed for 15 cents.

MICHIGAN CARBON WORKS, Detroit, Mich.
The largest makers of gelatine in the world

MADE ON HONOR.

SIMPLE STRONG

SILENT SPEEDY

FORTY YEARS' EXPERIENCE AND GUARANTEE OF GREATEST COMPANY IN THE WORLD BACK OF EVERY

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OFFICES IN EVERY CITY IN THE WORLD.

WATCHES

The reliable timekeepers of the American Waltham Co. and desirable Swiss watches in the best gold or silver cases.

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WOMAN'S FOREIGN MISSIONARY SOCIETY

General Executive Meeting

The General Executive meeting was held at Epworth Memorial Church, Cleveland, Ohio, Oct. 26 to Nov. 2. The people of the Methodist churches in the vicinity joined in the entertainment for the one hundred and twenty-five officers, delegates and visitors present. The church with its large Sunday-school, Epworth League, ladies' parlors, and rest rooms, together with numerous class-rooms, is admirably adapted to the needs of such a convention; and to it Rev. W. B. Pickard, the pastor, gave most cordial welcome, not only in his first greeting, but at every session, by his presence and quick, sympathetic response to every call. Throughout the sessions untiring attention and courtesy, with beautiful flowers, were abundant; and with every convenience for comfort provided, the busy committees worked happily. It was a rare privilege to enjoy the broadening and spiritual atmosphere which pervaded the entire week.

An informal evening reception was given by the Cleveland ladies to the convention, and the pleasure of thus meeting the missionaries, some of whom for the first time were attending such a home gathering of workers, was a great one. Dr. and Mrs. Thoburn, Dr. and Mrs. McCartney, Miss Maskell, a Eurasian missionary, Miss Wisner, Miss Hammond of Rangoon, Miss Blackmore, Miss Todd, Miss Knowles (in whom so much sympathy is aroused by the recent disaster at Darjeeling), the Misses Frey, Miss Rothweiler, Miss Singh, Miss Young, Miss Spencer, Dr. Masters, Miss Russell, Miss Hampton, Dr. Donahue, Miss Rouse, and Mrs. Gill were nearly all included among the speakers during the various sessions.

The principal points gathered from the reports of the home efforts of the eleven Branches, as given by the corresponding secretaries, are as follows: New England's mention of this year's thank-offering of $4,290.70, the loving spirit of its annual meeting, its increase of one to every five in subscriptions to the *Woman's Missionary Friend;* New York's increase in members and in special work; Philadelphia's answers to special prayer that there should be no deficit, and acts of self-denial of missionaries in the field; Baltimore's profound gratitude for increase in organizations, members and receipts during the year; Cincinnati's rich results from itineraries, and its receipts, the largest in its history; Northwestern's expression of gratitude that devotion and sacrifice have been honored of God by increased offerings, the uplift given by the General Executive meeting at Indianapolis, and the first messenger sent to Africa; Des Moines' expenses met, with mention of some touching bequests; Minneapolis' report of the best year in its history, the success owing to faithful gleaning; Topeka's larger receipts, more auxiliaries, and more members; Pacific's gain of fifteen per cent. in number of auxiliaries and twenty per cent. in receipts; Columbia's mention of larger pledges met and larger thank-offerings than usual. The German work reported by Mrs. Achard is increasing in every direction and is most encouraging.

The entire receipts from all Branches were reported as $360 338 38 — an increase over last year of $31,849 88. The subject of the Twentieth Century Thank-offering was considered at length, and plans adopted which will soon be circulated throughout the country by the secretaries. All contributions for lands, buildings or endowments are included in the sum of $200,000 asked, and it is hoped that this call of the fathers of the church will find ready response from the women of the church.

The subject of the value of our literature and its needs was given an important place in addresses by Miss Hodgkins, Mrs. Pooley, and others, in various reports, and in resolutions offered by the publication committee.

The importance of enlisting more interest and sympathy from young people was urged in discussion, in resolutions presented by committee, and in earnest addresses by Mrs. O. W. Scott, Mrs. Hendershot, Miss Rothweiler, and other missionaries.

The reports from foreign fields were intensely interesting, and the time all too short for adequate representation. The work in Italy presented by Mrs. Crandon was commended with enthusiasm by Dr. Burt of Rome, who spoke of the valuable property of the W. F. M. Society, Miss Vickery's remarkable work, and the need of a new building. Mrs. Winchell's report for Malaysia was emphasized by Bishop Thoburn in a comprehensive and intensely interesting address describing the country, its needs, and its promising possibilities. Bishop Thoburn also spoke of the other Conferences in India and the prospect for work in Manila, where a Sunday-school and church service are already started. The report by Mrs. Fisher of North Japan was also supplemented by stories of experience from the missionaries, Miss Hampton and Miss Otto. Owing to press of financial business the reports from other fields in China, Japan, Mexico, South America, and Bulgaria, were presented by the secretary, Mrs. Gracey, and addresses added by various missionaries from these fields.

On the Sabbath the churches in the vicinity invited addresses from many of the missionaries and visitors; and auxiliaries, new members and subscriptions were the happy result in addition to the enthusiasm inspired. Bishop Thoburn preached at Epworth Memorial Church upon "The Open Door" (Rev. 3: 8). The key-notes of the intensely interesting and inspiring sermon were, "the privilege of women in being the messengers of the Master," and "the need of millions of Christians prepared to say, I *know* the living Christ, who will carry Christ to the Christless" through the many open doors God has shown.

The 30th anniversary of the Society was observed on Sunday evening. An immense audience gathered. The secretary's report expressed praise and thanksgiving for the highest mark in receipts, the entire amount during thirty years having reached $5 028,394. The bequests during this time have amounted to $125,000. During the last year ten missionaries have been sent out and twelve returned to their work. Present forces, 191 missionaries, 24 medical workers, 14 hospitals; auxiliaries at home, 5,002, with 127,137 members; total organizations, 6,296.

To many in New England, late in the winter, will be given the pleasure of hearing Miss Singh, a pupil of Miss Thoburn, and graduate of the Lucknow College. A single sentence of her fine address: "You are making a people of a people who were no people," accompanied by her presence, shows the signal success God's hand has given the following His command: "Go ye into all the dark places of our God."

Bishop Walden gave an address upon the condition of work in Roman Catholic countries, in some of which he stated that the dark phases were as blighting as in heathendom. He emphasized the fact that wherever God opens a field we should be satisfied that we are in the

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Above all, Dr. Greene's Nervura banishes melancholy and restores the lively spirits, vivacity, light, elastic step, and exuberant life, energy and enjoyment which constitute happiness in women. Dr. Greene's Nervura does all this, because it makes women well and strong, and thus prevents them from growing old before their time. It makes them look young and feel young, for it braces women up as nothing else in the world can. Try Dr. Greene's Nervura. You will never regret it.

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Dr. Greene is the most successful specialist in curing female complaints, the physician to whom thousands of women write in regard to their diseases and who gives consultation and advice absolutely free of charge. Many thousands of women have regained health and strength and become happy wives and mothers through the timely advice and counsel of this skilful woman's physician. If you are a sufferer from any of the weaknesses and diseases peculiar to women do not fail to write to Dr. Greene about your case at once, at his office, 34 Temple Place, Boston, Mass., and by following his advice based upon his long experience and remarkable success, you can be absolutely certain of being cured. Write at once. It will cost you nothing to get his advice.

line of His purpose and follow the clear leadings of His providence.

The significance of the Twentieth Century Thank-offering to our work was an occasion of addresses by Misses Rouse, Thoburn, Frey and Russell, which were of deep import.

The devotional hours, including Bible readings and prayers, were a source of great profit and inspiration, particularly that led by Bishop Thoburn when the power of prayer and dependence upon God were brought preciously near to the heart.

At the closing hour of the convention the appropriations to the various countries made by the eleven Branches were announced to be a total of $343,898. It was a solemn and impressive moment, in view of the fact, felt but unannounced, that 141 missionaries and nearly $30,000 asked in the estimates from the fields for urgent work, must be refused.

A beautiful service of song, and prayers offered by Rev. Mr. Pickard, Mrs. Husten, and Mrs. Skidmore, led to a blessed uplift of soul for help and strength to carry on the pledges for another year. C. A. R.

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Rumford Centre and *Dixfield.* — A good interest is manifested on the various parts of this large charge. The attendance at the services is larger than for years. Eighteen have been baptized recently. Special services are being held at Dixfield. The quarterly conference has licensed Nelson R. Springer as a local preacher. The pastor is a hard worker, but succeeds in retaining enough weight so that there is little danger of his being blow in from his carriage as he drives over his extensive circuit.

Andover. — Rev. J. F. Keith and every member of his family have been sick the last few months. The youngest son, Herbert L., after a severe sickness from bilious fever, recovered in part, then suffered a relapse, and on Oct. 14 died. He was eighteen years of age. His death is the first in the family. His parents in their great sorrow find comfort in the presence of the Saviour. The funeral services were held in the church at Andover, Oct. 16, and were conducted by the presiding elder, assisted by the pastor of the Congregational Church and by Rev. W. E. Purinton of Rumford.

Rumford Falls. — After suffering from business depression for a year or two past, the people here are rejoicing over the wave of prosperity which has reached them. New manufacturing enterprises are getting under way and old ones are adding to their capacity. Building operations are in progress on every hand, and newcomers are increasing the population of this busy place. Our church, which has suffered from the removal of members and adherents during the depressed times, is now sharing the prosperity, and the pastor faces a congregation of larger numbers week by week. The Epworth League, the Sabbath-school and the church are adding to their membership.

Mexico. — A preaching service is held here each Sunday afternoon, and services will be held on Sunday evenings once a fortnight. An excellent attendance marks these services and the outlook is good. The people highly appreciate the efforts of Rev. J. L. Hoyle in their behalf.

Union Ministerial Association. — It was held at Randolph and Gardiner; the day sessions in the former place, the evening in the latter. It was greatly enjoyed by the ministers of both the Rockland and the Augusta Districts. A very large attendance of the people of the places was a marked feature of the meetings, both during the day and evening sessions. On Monday evening, Rev. F. E. White, of Rockland, preached. The writer was not privileged to hear him, but heard many words of commendation of the sermon. On Tuesday evening there was a temperance address by Rev. Wm. Wood, of Boothbay Harbor, and a sermon by Rev. Geo. D. Lindsay, of Waterville. Mr. Wood is no half-hearted advocate of temperance, and his earnest words found sympathetic hearers. The sermon of Mr. Lindsay, though it began at a late hour, had no difficulty in holding an interested audience to the last word. Rev. Smith Baker, D. D., of Portland, gave a most interesting address, Tuesday afternoon, on "The Minister Preparing for Sunday." The discussions were earnest and showed that ministers as well as doctors do not always agree. C. F. P.

NEW ENGLAND CONFERENCE

Boston District

Worcester, Trinity. — A two days' sale closed after netting in the vicinity of $125. The attendance was large, notwithstanding one night was very stormy. A turkey dinner and salad supper and literary entertainment were prominent features of the days. "Faith," "Consecration," "Fasting," "Humiliation," "Personal Work," "Are our Friends Lost who are Out of Christ?" "The Atonement," "Hell," "Heaven," and "The Holy Spirit," were the varied subjects treated in the recent all-day meeting. The day closed with a love-feast under charge of the pastor, Rev. Dr. King.

Grace. — Dr. Brady began a series of sermons Sunday night on "The Seven Mad Men of Worcester." In the afternoon he gave a sermon at the county jail on the subject, "How to Escape."

Coral St. — A course of six lectures is set down for this church. Several of them will be with stereopticon views, and the names of the lecturers insure good entertainments. The pastor, Rev. Geo. E. Sanderson, is a willing worker everywhere, and gave a talk on "The Religion we Need," at the Y. M. C. A. on Sunday afternoon. The new officers of the League are: President, Carrie Brown; vice-presidents, Fred True, Sylvia Taylor, Orin Rich, Mabel Yeaw; secretary, Jennie Bowater; treasurer, Walter Lewis. The regular monthly supper, with entertainment, calls out a good number of the church people. Extra meetings begin here with good subjects and fine speakers. Rev. Robert E. Smith speaks on "Is Religion a Paying Investment?" and "Unshaken Things."

Webster Square. — Dr. Mansfield, the retiring presiding elder, was given a reception and presented with a handsome fruit dish as a reminder of the pleasant relations between the people and their elder. This church voted to enter the Twentieth Century commission.

Park Avenue. — Revival services have begun. Rev. Wilbur N. Nason opened the series. Rev. W. C. Hartinger preached from the text, "What must I do to be saved?" The meetings are full of interest. Harry Hill, a converted gambler, and George Roberts, a temperance evangelist, are helping on the work at the different stations of which Mr. Sanderson has charge.

Lake View. — Revival meetings are under full headway here. Singers and speakers are earnest in the work of awakening the people to their need of a new and better way of living. Mr. Sanderson is untiring in his efforts to do good unto others.

Whitinsville. — A revival is in progress. Dr. L. B. Bates has rendered royal service, talking and preaching every evening. Some have asked prayers, and an unusual thoughtfulness has pervaded the audiences.

Laurel Hill. — The past and present members of the Bible class met for a social time at the parsonage, with music, readings, and an hour of fun with Mr. Taylor's gramophone, which could do anything it had *ever heard* done. This church loses a good worker in Mrs. Mary M. Townsend, who goes to Jamaica Plain. She has been president for twelve years of the Woman's Foreign Missionary Society, and the same length of time president of the W. C. T. U. She has held that

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REGULATE THE LIVER

office for the Loyal Temperance Legion, has worked in the Y. M. C. A., and in every place her untiring efforts for the good of the people will be missed. However, she but transfers her work to another place, as she intends uniting with the church immediately. Four special meetings, with some out-of-town speakers, are to be held next week. The Woman's Home Missionary Society recently met, and after a business meeting enjoyed a supper. A miscellaneous program was given in the evening, consisting of readings and music, some of the little girls taking a part with much success. Ladies from all the Methodist churches unite in this good work. Wednesday night Miss M. A. Danforth gave reminiscences of her work in Japan, before the Missionary Society. QUIS.

Boston Preachers' Meeting.—The devotional services were conducted by Rev. Elihu Grant, of Revere. The order of the day was a class-meeting in which several prominent laymen took part. The meeting was deep, tender and powerful. Officers were elected for the ensuing year as follows: President, Rev. C. A. Crane, D. D.; vice-president, Rev. J. M. Leonard; secretary, Rev. G. F. Durgin; executive committee, Rev. C. H. Stackpole, Rev. G. H. Spencer, Rev. P. S. Hamilton.

Boston, Tremont St.—The special services during the past two weeks have been of quiet but gracious interest. The sermons by different neighboring Methodist pastors have been both instructive and impressive, that of Dr. Townsend on "Habits Making Character" being specially forcible. Sunday, Nov. 5, 19 were received into the church by the pastor, Rev. Dr. Pickles.

People's Temple, Boston.—At communion, Nov. 5, 6 joined on probation, and 5 from other churches were received in full membership. There is an excellent spiritual interest, with new seekers every week. The annual missionary collection was presented by the pastor, Rev. L. H. Dorchester, Oct. 29, and a response of $240 was received. Some regular givers were absent, and the Sunday-school offering is not counted, so that the total will easily go over $300—a gain of $200. The People's Star Course of entertainments is opening well, there being about 600 present last week Monday. Nov. 13, Hoyt L. Conary will give his original monologue, "Around the Stove." The Boston Favorites will appear Nov. 20 in concert and readings. Boston and suburbs will do well to attend this course of entertainments, on successive Monday nights, closing with Ben Hur, Chrismas night.

Boston, First Church.—At the communion service, Nov. 5, 27 were admitted to church fellowship. In the evening the pastor, Rev. Franklin Hamilton, preached to a very large congregation, his subject being, "The Great Red Dragon of Boston"—the liquor traffic. In a unique, powerful and most convincing manner he portrayed the horrors of this terrible curse. Give the women the ballot, he said, and this monster would shortly be throttled and demolished. His arguments were unanswerable and his appeals heart-thrilling, and must have their legitimate fruit in an intense and intelligent opposition to license in any form on the part of every listener.

Cambridge District

Epworth Church, Cambridge.—Since the opening of the fall the congregations have notably increased, and the services have proved of unusual interest. The pastor, Rev. W. N. Mason, on a recent Sunday preached an eloquent and impressive sermon on "The Mind of Christ," which attracted much attention.

Lynn District

Malden, First Church.—At the communion service 10 were received by letter, 3 by profession of faith, and 3 on probation. W.

Springfield District

Springfield, Asbury Church.—At the third quarterly conference, Oct. 23, Dr. Knowles in the chair and a very large number in attendance, the return of the pastor, Rev. W. J. Heath, for a fourth year, was unanimously requested. There is an especially good feeling prevalent in the church, and many "outsiders" seem to be interested in the brief, earnest sermons of the pastor. The church has received two coats of paint, which have greatly improved its appearance; and it now seems to look "nicer than ever." The color is lighter than heretofore, in anticipation of a return to white. As one improvement suggests and frequently seems to demand another, the ladies are planning for a new carpet for the auditorium.

Brightwood.—Revival services have been in progress here for two weeks, with excellent results. Rev. G. H. Rogers has been earnest in the work, and some at least of his people have loyally participated. There has been a considerable number of conversions, both among adults and among children. Rev. Mr. McChesney, who attends this church, rejoices in the conversion of several of his own children. H.

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Liver Complaints cured by BEECHAM'S PILLS.

CHURCH REGISTER

HERALD CALENDAR

Central Circuit Pr. Mtg. at Milford,	Nov. 14
Manchester Dist. Pr. Mtg. at Claremont,	Dec. 4, 5

W. H. M. S.—Portland District meeting will convene at Biddeford, Thursday, Nov. 16. Sessions at 10 and 1.30. Basket lunch at noon. We hope for a large attendance. Come and learn what the W. H. M. S. is doing. S. M. KIMBALL, Dist. Sec.

NOTICE.—The Associated Charities of Boston will hold its annual public meeting at Steinert Hall, 162 Boylston St., Thursday, Nov. 9, at 7.45 p. m. Addresses by John Graham Brooks on "The Sustaining Hopes of Organized Charity;" Prof. F. G. Peabody on "The Expansion of Charity." The public is cordially invited.

W. F. M. S.—A convention of the W. F. M. S. for Concord District will be held at Franklin Fall, N. H., Thursday, Nov. 16. Miss Effie Young, of Peking, China, a recently returned missionary, will give the address. Miss Annie Bliss, a teacher in South Africa, will speak on missionary work. Mrs. L. A. Harrison, superintendent of children's work, will be present. The usual convention rates will be given by the railroad. Entertainment free. Send names to Mrs. C. U. Dunning, Franklin Falls, N. H.
Mrs. R. T. WOLCOTT, Cor. Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

W. F. M. S.—Portland District W. F. M. S. will hold its annual meeting at West End Church, Portland, Wednesday, Nov. 15. Sessions at 10 and 2. Basket lunch at 12. There will be a report of the Branch meeting at Lawrence, and a memorial service for our late district president, Mrs. J. S. Donnell.
E. C. TURNER, Sec.

W. F. M. S.—Cambridge District W. F. M. S. will meet at Trinity Church, Charlestown, Thursday, Nov. 16. Sessions at 10.30 and 2. Roll call and reports from Branch annual and General Executive meetings at the morning session. In the afternoon addresses by Rev. Dr. Taylor, of Cambridge, and Miss Effie Young, recently returned from Peking, China. A large attendance is desired. Strictly a basket lunch, tea and coffee being provided by the ladies of the church. GRACE G. SMITH, Sec.

The good that Mellin's food does, lives after it. It equips the infant fed upon it with firm flesh, strong limbs and all the other requisites of a sound body. He who starts out in life in a state of perfect health has capital to draw upon through all his future.

CUSHIONS WANTED.—A mission church in the New England Southern Conference is endeavoring to repair its chapel, and would like to procure about twenty-five second-hand cushions for the pews. Any one knowing where such a present could be procured, kindly drop a card to
Rev. T. J. EVERETT, P. E.,
New Bedford, Mass.

METHODIST SOCIAL UNION, LADIES' NIGHT.—The last ladies' night of the Methodist Social Union for 1899 will be held at the American House, 50 Hanover Street, Monday, Nov. 20. Reception at 5 p. m.

SHE QUIT COFFEE

And Got Well in Common Sense Way

"When I left off coffee, it seemed that was the thing hardest to drop. I had been put on a diet for stomach trouble, had a good appetite, but no food would stay on my stomach. I was compelled to leave off one thing after another, but never suspected coffee. When I decided to leave off the coffee, however, my stomach trouble ceased entirely, also my nervousness, and I can again sleep well. But a new trouble then arose. How was I to get along without my coffee? It was a great temptation when I saw it on the table in the morning. One day a friend who knew of my case sent me a package of Postum Cereal Food Coffee. After it had been prepared, I had great misgivings about using it, for it looked so much like fine coffee that I feared it would have the same effect, but I soon found it to be free from all injurious properties and its use has been of great benefit to me.

"I have never had any taste for coffee since using Postum Cereal Food Coffee. My children derive great benefit from using Postum. We all enjoy it very much, have discarded the old-fashioned coffee entirely." Alice Lawrence, Bowen, Mont.

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Dinner will be served promptly at 5.45. Ladies and friends are invited. Rev. J. W. Bashford, D. D., president of Ohio Wesleyan University, will speak. Subject: "The Outlook." Caroline Gardner Clarke, soprano of the Central Church, Boston, will sing.

MARRIAGES

TOBIN — BURNS — In Gorham, N. H., Oct. 28, by Rev. W. Canham, Roscoe C. Tobin and Maggie E. Burns, both of Portland, Me.

NOTICE. — The General Committee of Church Extension will meet in the First Church, Baltimore, Md., Nov. 9, at 10 a. m., and continue in session until Nov. 13.

WILLIAM A. SPENCER, JAMES M. KING, } Cor. Secs.

LYNN DISTRICT MINISTERS' WIVES' ASSOCIATION will meet with Mrs. G. M. Smiley, Marblehead, on Tuesday, Nov. 14, at 2.30 p. m. Daughters are cordially invited. E. H. WATKINS, Cor. Sec.

What Would You Give

To be cured of catarrh? If you or your friends have this disease, you know how disagreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of mucus. Fortunately its cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitutional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

W. H. M. S. — An all-day meeting of Boston District W. H. M. S. will be held at St. John's Church, South Boston, Thursday, Nov. 16. Sessions at 10 and 2. A report of the annual executive meeting, just closed, at Pittsburg, Pa., special music, and an address by Rev. Daniel Dorchester, D. D.

Basket lunch; coffee and tea furnished. Nearly all th Boston cars pass the church.

MRS. E. L. HYDE, Dist. Sec.

REOPENING. — The Methodist Episcopal Church of Waterville, Me., having been thoroughly renovated and enlarged, will be reopened on Sunday, Nov. 12, at 10.30 a. m., with sermon by Rev. M. D. Buell, D. D., Dean of the Theological School of Boston University. In the evening at 7.30 there will be addresses on the Epworth League, the Sabbath-school, the class-meeting, and the church, by local talent and visiting clergymen.

Monday evening at 7.30 Dean Buell will lecture on "The Coming Emergency." On Tuesday evening, from 7 to 9, there will be addresses by former pastors and visiting clergymen, interspersed with choice musical selections; and at 9 o'clock the Parish Circle will tender a reception to former pastors and all friends of the church. Refreshments will be served in the new dining-room. All former pastors and friends are cordially invited.

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Dr. PATRICK BOOTH, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

METHODIST SUNDAY-SCHOOL WORKERS' UNION. — The November meeting of the Methodist Sunday-school Workers' Union will be held on Monday evening, Nov. 13, at Tremont St. Church, Boston. The guests will be Mrs. M. G. Kennedy, of Philadelphia, and Prof. H. M. Hamill, of Illinois, who will address the Union. Music will be rendered by Miss Bessie M. Hitchcock and Miss Lila L. Love, of the New England Conservatory. 5.15 to 6.15, social hour; 6.15, supper; evening program at 7. Supper tickets are on sale at the Book Room — for members, 50 cents, non-members, 60 cents. All interested Sunday-school workers are cordially invited to be present at this meeting. W. F. MOORES, Sec.

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W. F. M. S. — The Springfield District Association of the Woman's Foreign Missionary Society will convene in Asbury Church, Springfield, Wednesday, Nov. 15. Sessions at 10 and 2. Annual reports, election of officers, a talk by Mrs. Phebe Stone Beeman, and address by Mrs. Smyth, of Foochow College, China. Any auxiliary not having previously sent in a vice-president's name please notify the recording secretary of one immediately. Luncheon, 15 cents. Take electric car for Walnut or Maple Sts.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

WILBRAHAM STUDENTS' REUNION. — The fourth annual reunion and banquet of the Association of Recent Students at Wilbraham, will be held at the United States Hotel, Boston, Friday evening, Nov. 17. An informal reception will be held from 6.30 to 7.30. A large number of recent students, together with representatives of the school as it is to-day, are expected to be present. A cordial invitation is extended to you to come and renew the friendship of other days. Secure your tickets at once from Mrs. Marian Herrick Sederquist, 23 Wadsworth Avenue, Waltham. Price, $1.25.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

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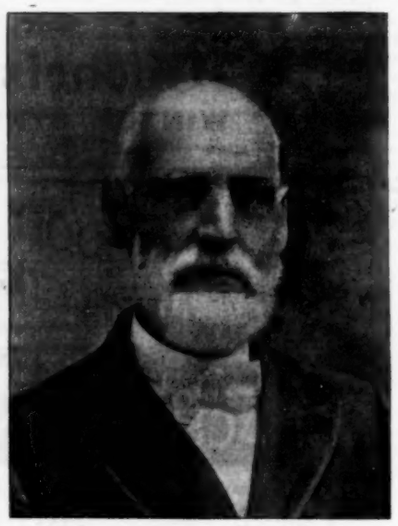
OBITUARIES

Death is rest and peace;
And giveth Life that never more shall cease.
—*Longfellow.*

Bryant.—Rev. William Ashley Bryant came of stock strong in fibre and well seasoned by the discipline of toil and hardship in early New England conditions. His ancestors went into the heart of the Green Mountain region a hundred years ago when the country was wild, hewed out for themselves a place in the wilderness, and established their material fortunes on a sound though humble basis. The subject of this sketch was born in 1827 in the extreme southern portion of the town of Mount Holly, Vermont, where perhaps nature appears more inhospitable than elsewhere even in that rugged township. This town was the ancestral home of his father, John Bryant, and here the son spent his boyhood and youth. Being possessed of mechanical tastes and capacities, he learned the wheelwright's trade.

About this time he fell under the blissful thrall of a maiden of an adjoining town, Lomira Gale, daughter of Ebenezer Gale, of Windham. They were married when the stalwart youth was about twenty years of age. Not long before his marriage he had been brought under deep religious conviction, and, after a severe struggle, yielded himself in consecration to the Christ, and entered into the new life with marked manifestations of Divine power. His immediate union with the Methodist Episcopal Church was characterized by inherited strength of conviction, but not by inherited denominational proclivity, for his father's family were worthy Baptists of the stanch and inflexible type.

The young wheelwright and his wife had plans for the future toward whose realization they fondly looked; but that One whose thoughts and ways were higher than theirs had other plans for them. When the work of the Christian ministry was first presented as the Master's path for the young man, they shrank from the unwelcome ordeal, for such it appeared to them, and there was another period of groping and struggle. But their united lives had been devoted to the Christ and His kingdom, and when at length the call was made so clear that the husband could not mistake it, at no little cost of cherished hopes and of some things which had been regarded as gain, they cheerfully responded to this call of God, counted the former plans as loss for Christ, and turned toward the life of the Methodist itinerancy. The young man keenly felt the lack of scholarly training, but went to books and studies resolved to reach the best results attainable under the existing conditions. How well he succeeded is known to all who felt the gracious influences of his ministrations throughout the course of a long ministry within the bounds of the Vermont Conference. His first pastorate was at East Barnard in 1860, and for a period of fourteen years he did continuous and efficient work as a supply, giving time and heart to his ministry. In 1874 he joined the Vermont Conference, and continued therein until his departure from this life, Aug. 11, 1899. The companion of his labors and pilgrimages in the itinerancy entered into rest in the year 1894. Their only child is William N. Bryant, M. D., a well-known physician practicing in Ludlow, Vermont. For two years before his translation our friend had sustained the relation of superannuate to his Conference, and at the time of his summons to be "at home with the Lord" was residing in Londonderry, Vermont, where he had married Mrs. Bessie Wilbur, who survives him. Although his vigor for some time had been waning perceptibly, his last illness was of only one week's duration. Without suffering extreme pain he passed beyond consciousness of earthly surroundings and dropped asleep.



REV. WILLIAM ASHLEY BRYANT.

The memory of this man is blessed to a host of friends. He was a person of rugged frame and of firm but modest and kindly nature—a brotherly soul in all his relations with his fellows in the ministry. Of late years in a winsome way and to an unusual degree he united the qualities of both brother and father in his friendship with the younger preachers. In all his pastorates he was a favorite with young people, possessing exceptional powers for awakening their enthusiasm and enlisting their co-operation in the work of the church. Always a genial companion, he never fell from the wholesomeness and dignity appertaining to Christian manhood. Large was his gift for making friends and keeping them, but there was no effusive effort, no summoning of factitious helps, in it all. He simply lived out his natural self, and the goodly quality of that nature commanded respect and love. His preaching was direct, logical, Scriptural, earnest and serious, buttressed by the ever-present conviction that he had been sent with a message. As pastor and counselor he was discreet, sagacious, far-seeing, tactful and soulful. There was no parsimony of heart in his ministrations. He was full of sunshine and common sense; hence his coming into a home brought pleasure, and his going left a brightness, lingering like the twilight of a laughing day. His entire ministry was a pervasive influence for righteousness and peace; the enviable career of a healer of strife and a winner of souls to the life which is life indeed.

The last time the present writer remembers to have heard him preach was at a watch-night service in Woodstock, when he took as his text, "Be thou faithful unto death, and I will give thee a crown of life." Out of an acquaintance of twoscore years there is no hesitation in saying of him what he never would have whispered of himself, "Faithful unto death." In Christian hope we wait for reunion with this manly soul in the heavenly places. T. P. F.

Chase.—Mrs. Ellen Chase, wife of Isaac P. Chase, of Corinna, Me., was born Jan. 2, 1840, and died, Oct. 21, 1899, aged 59 years, 9 months, and 19 days.

She was a daughter of the late Levi Foster, of blessed memory, and inherited his devout spirit, acute conscience, and intuitive sense of the moral fitness of things. She early gave her heart to God and joined the Methodist Episcopal Church, and at once entered upon a life of usefulness and trust. She was full of good cheer, an excellent wife, an affectionate mother, an obliging neighbor and a sincere friend. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

O. H. FERNALD.

Martin.—Mrs. Emeline H. Martin, wife of John L. Martin, passed from this to the life beyond at Fremont, N. H., Sept. 30, 1899. Mrs. Martin was born in Pittsfield, N. H., June 4, 1826, having reached the age of 73 years, 3 months and 26 days.

She was good from her earliest years, and expressed the belief in her conversion many years ago, but did not at that time unite with the church. Oct. 1, 1893, she was received into the Methodist Episcopal Church at Epping, N. H., which had been her church home all of her married life, and in which she had always a deep and lively interest, being ever ready to respond to the calls made upon her time or labor.

Naturally lovable, of excellent Christian character, pure-minded, the fruits of grace came to a rich maturity in her life. For many years a teacher in the Sunday-school, until disease and weakness deprived her of the dearly prized privilege of attendance upon the house of the Lord, she won the respect and love of all.

August 25, 1847, she was united in marriage with John L. Martin, of Fremont, and the husband and one son, their only child, are left to mourn their loss, for she was the light of her home, an inspiration to her husband.

Her long illness, though painful, was free from complaint or murmuring, and she died in peace. The funeral services were conducted by her pastor at the home, and her remains laid to rest in Prospect Cemetery, in the hope of a glorious resurrection.

D. W. DOWNS.

Perry.—Mrs. Mary Perry, widow of the late Joseph Perry, died in Wilton, Me., Sept. 22, 1899, at the home of her only daughter, Mrs. B. F. Russell. She had attained the ripe age of 90 years, having been born at Farmington, June 14, 1809.

A little over a year ago her husband preceded her to the heavenly world, aged 92 years. For

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One Person in Every Four Suffers from Piles

About one person in every four suffers from some form of rectal disease. The most common and annoying is itching piles, indicated by warmth, slight moisture and intense, uncontrollable itching in the parts affected.

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The only permanent cure for itching piles yet discovered is the Pyramid Pile Cure — not only for itching piles but for every other form of piles, blind, bleeding or protruding. The first application gives instant relief and the continued use for a short time causes a permanent removal of the tumors or the small parasites which cause the intense itching and discomfort of itching piles.

Many physicians for a long time supposed that the remarkable relief afforded by the Pyramid Pile Cure was because it was supposed to contain cocaine, opium or similar drugs, but such is not the case. A recent careful analysis of the remedy showed it to be absolutely free from any cocaine, opium or in fact any poisonous, injurious drugs whatever. Sold by druggists at 50 cents per package.

more than sixty-six years the aged couple had lived together and contributed freely of their strength and resources to the advancement of the kingdom of God. Mrs. Perry joined the Methodist Church in Farmington seventy-five years ago, when a girl of fifteen. Her attachment to the church of her choice was naturally very strong, as also was her love of ZION'S HERALD which she together with her husband had welcomed to their home ever since she was married — the paper having been taken by Mr. Perry's father from the moment of its first appearance, more than seventy-five years ago.

Mrs. Perry with her husband joined the church at Wilton in 1871, and their active labors, which of course belonged to earlier generations, were very valuable and effective in the day of their strength and vigor. As a local paper says, "Father and Mother Perry will be greatly missed, not only in the home, but by many outside who will long remember the quiet, gentle people, strong in God."

HOSEA HEWITT.

Kendall. — Avis B. Kendall, wife of Rev. A. L. Kendall, of the Pittsburg Conference, was born at Jay, Me., July 22, 1826; was soundly converted after the manner of those times, when about twelve years old, and soon after united with the church; married A. L. Kendall, Dec. 14, 1846, at Millbury, Mass.; died in great peace at their home in Seward, Pa., Oct. 26, 1899, of paralysis.

Two sons, with their father, mourn their loss; the daughter "passing on" one year and seven days before her mother to the spirit world. They now sleep side by side in the itinerant's grave in a valley of the Alleghany Mountains, on the bank of the beautiful Conemaugh River which wrought such awful devastation in the ever-to-be-remembered Johnstown flood of 1889.

A. L. KENDALL.

Kimball. — Mrs. Caroline B. Kimball was born in Mt. Vernon, Me., June 1, 1819, and died at the home of her daughter, Mrs. Lettie Whittier, in the same town, June 3, 1899, thus living but a few hours beyond her 80th birthday.

Mrs. Kimball was the daughter of Mr. and Mrs. John Bean, of Mt. Vernon, and was twice married. Her first marriage was with David McGaffy, who died after four years, leaving her with one child, a daughter. She was married the second time, Feb. 18, 1851, to Geo. M. Kimball, a successful and honored sea captain. This union was blessed by the birth of two children — a son, John, who died at La Crosse, Wisconsin, in 1885, and a daughter, Fanny, who became the wife of Mr. Fred Konkelman, and is now residing at Randolph, Maine. Capt. Kimball was taken away very suddenly by heart disease, July 25, 1866 — a great sorrow to the devoted wife, but borne with Christian fortitude and resignation.

Mrs. Kimball was a woman of most estimable character. For sixty-three years she professed and *lived* the Christian life. Converted at the age of seventeen, she was soon after baptized and admitted into full connection as a member of the Methodist Episcopal Church, of which she remained a member until death. During the later years of life she was connected with the church in Randolph, Me., to which her membership was transferred in 1870. She was an efficient, earnest, faithful member, an aid as well as an honor to the church of her choice.

In 1895 Mrs. Kimball suffered a stroke of paralysis, which rendered her well-nigh helpless, though leaving her mental faculties unimpaired. For four years, "in age and feebleness extreme," she waited with patience the time of her release. When nearing the end she made frequent mention of her hope in Christ, and on the day of her death repeated the words of the familiar hymn: "What shall the harvest be?" Her daughter replied, in words both comforting and true: "Well, mother, for you it will be well." A beautiful life, fraught with blessed memories to all who knew it, has closed its earthly labors, but we know that it still lives on and will live on forever; for has not the Master said: "Whosoever liveth and believeth in Me shall never die?"

A. H. H.

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Bishop Foss, in presiding at a Conference a few weeks ago, said that no layman should be appointed to any office in the church who did not take some one of our church papers. This is not a new saying of his, but is newly uttered. It is true that those who are the best informed are the most efficient, other things being equal. We want our people to be efficient. Put them in the way of reading ZION'S HERALD. Our issues of the 18th and 25th of October are winning much praise. Other good issues to come.

Remember our offer is still open, from now to Jan. 1, 1901, for one year's subscription.

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Group Meetings

WE are receiving many inquiries concerning the successful group meetings which are being held on Norwich District, New England Southern Conference. Rev. G. H. Bates, presiding elder of the district, refers briefly to them in the presiding elders' appeals for a revival which appear elsewhere. The report of the "Revival Convention" to which Mr. Bates alludes, appeared in our issue of Oct. 25, on page 1374. That this group-meeting movement has been introduced with gracious results elsewhere, is shown from the subjoined letter, written by an honored Methodist minister in New Jersey. He says:—

"I inclose copy of a letter received from Rev. G. H. Bates, the originator of the group-meeting movement which is being so successfully worked in his district. This letter quite fully explains it. It is being introduced into the New Jersey Conference, especially in the leading cities, and will lap over into the country charges. Two revival conventions have also been arranged for, and others will be held, probably, in every district of the Conference. As this bids fair to be one of the best and most promising movements of the church, I venture to ask if you will not write an editorial for your columns urging not only New England ministers, but preachers all over our country, to speedily adopt the plan for the swift advancement of our Lord's kingdom."

The letter of Presiding Elder Bates, to which reference is made above, describing the plan of organization and work, is as follows:—

"Immediately after Conference our district Thank-offering Commission organized our societies into twelve groups for campaigns in revival work and our part of the two million souls. There are five or six societies in a group. Each group has a chairman or leader, and the groups are arranged under the different members of the commission. Several groups began work in September, and the favor of God fell upon them at once in the salvation of souls. Some of them began with four-days' meetings in each charge. One found the work so successful that meetings were maintained in two or three places. The four-days' meetings were nearly always attended with fine results. At our district revival convention (Oct. 19) all of the chairmen reported conversions where meetings had begun. So far, we have seen over one hundred conversions. The revival convention was wonderfully blessed of God. Eighty-five lay and forty-five ministerial delegates were present, some pastors being detained at home by revivals. We all believe that the district will be swept by this work. May all our brethren be greatly revived!"

We heartily and unreservedly commend these group meetings. Many a minister, weak in the faith and hopeless, will take on strength, courage and victory, in association with a number of his brethren. The most successful evangelistic meetings the editor ever shared were begun and carried on by five ministers occupying contiguous charges. There is scarcely a section in the whole connection where the plan cannot be worked. We hope the group movement will be inaugurated at once in all our borders.

The ceremony of the ground-breaking for the Methodist Episcopal Old People's Home under deaconess management took place, Oct. 24, at Edgewater, the delightful suburb of Chicago where the house is be built. The wonderful Indian Summer weather gave the occasion a day as balmy as a day in June, and the exercises in the open air were delightful. Bishop Merrill gave the principal address of the occasion, expressing his hearty sympathy with this and other humanitarian institutions of Methodism. The Bishop followed the address by solemnly turning the first sod, "In the name of the Father, and the Son and the Holy Ghost, and in the name of the Methodist Episcopal Church." Rev. C. E. Mandeville, D. D., presiding elder of the district, next turned a sod, and was followed in turn by W. H. Bush, the generous giver of the land, Mrs. Bush, Miss Isabelle Reeves, the deaconess in charge of the Home, and some other friends, and one of the old ladies who will have a room in the new Home. The company then adjourned to the beautiful Edgewater church, where they were welcomed by the popular pastor, Rev. F. D. Sheets. The ladies of the church served a bountiful lunch, after which there were other interesting exercises. The building will go up immediately.

The tenth anniversary of the Massachusetts International Sunday-school Association will be held in Tremont Temple, this city, beginning next Tuesday afternoon and continuing through Thursday evening. A very strong and attractive program has been prepared, and all denominations are well represented.

The visitor to C. R. Magee's bookstore, 33 Bromfield St., will be attracted by the handsome exhibition of Dewey Fountain Pens which are tastefully arranged in the window. Adepts in the use of the fountain pen enthusiastically pronounce it the best on the market.

Rev. Camden M. Cobern, D. D., of Denver, Col., who delivered three lectures before the Rock River Conference on Biblical Criticism, and who is characterized as a conservative in his opinions, is reported to have said: "We do not need to attempt to chain the Bible to the old landmarks nor Jehovah to the old theology. God will never let any theology be destroyed that is worth saving. Men of faith are men of fearlessness." These lectures will be published in the *Biblical World* of Chicago.

ERRATUM. — In the report of the General Executive meeting of the W. F. M. S., on page 1407, instead of "141 missionaries and nearly $30,000," it should read 41 missionaries and $130,000 were obliged to be refused.

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